

AND BIBLE ADVOCATE.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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Poetry.

Original.

The New Year

EY S. S. BREWER.

Twelve months have quickly passed away,
 Since last we hailed the New Year's day;
 And nature seemed of beauty shorn,
 The very moment thou wert born.
 The grass lay withered, dry and dead;
 No flowerer raised its fragrant head;
 The field and forest both lay bare,
 By stern December's chilly air.
 Cold frost and snow, with pinching blast,
 Chained limpid streams in fetters fast.
 E'en Sol seemed loth to cast a gleam
 Of smiling kindness on the scene!
 Soon gloomy winter run its race,
 And cheerful spring came on apace;
 With blithesome smiles she came—sweet spring—
 Nature revived and birds did sing,
 And floral beauties lived again,
 That long in embryo had lain;
 The tender grass and bud appeared,
 The cooing of the dove was heard;
 The lovely rose its fragrance shed;
 The lily raised its modest head;
 The warbling choir appeared again,
 To cheer us with their sweetest strain;
 Their notes were heard o'er hill and dell,
 As on the breeze they rose and fell,
 Spring hurried by, and summer came
 With yellow fields of waving grain;
 With apples, peaches, pears and cherries
 With melons rare and luscious berries,
 And forests dressed in lovely green,
 Enhanced the grandeur of the scene.
 But, ah, those beauties passed away!
 And mournful autumn takes the sway.
 The sere and yellow leaves appear,
 Proclaiming gloomy winter near!
 A few hang trembling on the trees,
 The mass are whirling in the breeze;
 And lovely songsters, most, are fled,
 Some mute in silence hang their head,
 As seeming loth to leave those bowers,
 Wherein they spent by the summer hours.
 Sweet minstrel sing a sad farewell,
 To blend with nature's funeral knell.
 Next came cold winter, bleak and drear,
 Stern monarch of the dying year!
 Spring, summer, autumn, fled and gone!
 With fragrant flowers, fields of corn.
 Farewell, loved seasons, a sad adieu
 To lovely vales where daisies grew;
 To mossy bowers, purling rills,
 To sunny hours, green clad hills;
 To floral beauties, rich and rare,
 Whose balmy breath perfumes the air.
 Farewell to thee, thou short-lived thing,
 Poor butterfly with gaudy wing!
 To myriad insects, ha-hy-bees,
 Thy constant humming through the trees.
 Midsummer's notes, all, all are still!
 Nor can we hear poor whip-poor-will!
 Farewell to friends, from us departed!
 The loving, generous and true-hearted,
 But memory lives and sheds a tear
 For those we prized and loved so dear!
 I dread cold winter's gloomy reign,
 Its chilling blasts, its snow and rain!
 Its howling winds and hollow moans!
 In whispers sad, like dying groans!
 And December, bid a glad adieu,
 Or EIGHTEEN HUNDRED FIFTY-TWO!
 Farewell! farewell to thee, old year,
 Thou hast witnessed many a scalding tear!
 Heard many a groan and bitter sigh;
 Seen hope spring up to bloom and die!
 And many a vow unmindful plighted,
 But in return as often sighted.
 Dear friends who lived one year ago,
 Whose presence caused our joy to flow,
 Have yielded up their feeble breath,
 Their tongue is silent, cold in death!
 Loved ones, how quick they've passed away,
 Now mingling with their mother clay!
 Sleep sweetly in your charnel low,
 While o'er your dust rude tempests blow.
 Let deep-toned thunder bellowing roll,
 And shake the globe from pole to pole;
 Let forked lightnings angry gleam,
 Athwart the sky in lucid stream:
 No earthquake tread, nor raging foes
 Can now disturb their calm repose.
 Sleep sweetly, then, in Jesus sleep,
 For Judah's lion watch-care keeps
 And waits the wished-for morn to break,
 When all his loved ones shall awake.
 O, happy morn, when saints shall rise,
 To greet their Savior in the skies;
 When all the ransomed throng shall meet,
 And tread fair Salem's golden street,
 With victor's palms, in robes of white,
 With coronals all dazzling bright.

And then shall all creation sing
O, hve for ever, King of kings !
Jerusalem we then shall see,
Our city of solemnity.
With pearly gates, walls great and high,
Metropolis of earth and sky !
God's glory and the Lamb's shall be,
The light through all eternity !
And now, a final, sad adieu
To EIGHTEEN HUNDRED FIFTY-TWO !

The Kingdom of Christ.

Having treated of the *coming* of Christ, our attention is next directed to the great *objects* of that second advent: viz. the KINGDOM and JUDGMENT of Christ which will then be established.

The *Kingdom* of Christ will with propriety first come under consideration ; in regard to which the notion of many is, that it signifies the present visible Christian church, or the Christian religion in the hearts of God's people, or both ; and its setting up and establishment in the earth is supposed to be commensurate with the establishment of Christianity, and to have been manifested to the world ever since. This view is not altogether devoid of truth, as will presently be shown ; but it is nevertheless in the main erroneous, inasmuch as it mistakes the means for the end, and substitutes what may be considered as the *preparation* for the kingdom, for the *establishment and manifestation* of it.—But the reader's patience must be drawn upon, whilst this matter is examined step by step.

1. It will be evident to any one who reads the Scriptures of the New Testament, that John the Baptist and our Lord Jesus both make mention of a kingdom which was approaching, or at hand; and that they speak of it, not as a new notion or doctrine introduced by them for the first time, but as an object of expectation familiar to the Jews, and which they would readily understand without the need of Jesus or of John explaining to them what they particularly meant by it.*

That the Jewish mind was prepossessed with this notion of a king and a kingdom may be shown, first from the exclamation of Nathaniel, when brought to believe in Jesus as the Messiah, — 'Rabbi, thou art the Son of God, thou art the *King* of Israel.' John i. 49. When the Lord fed the five thousand in the wilderness, the whole multitude would have taken him by force, and made him *King*, had he not withdrawn from them. John vi. 15. When he rode triumphantly into Jerusalem on the ass, the populace shouted, 'Blessed be the King that cometh in the name of the Lord.' Mark xi. 10. 'Blessed be the *kingdom* of our father David, that cometh in the name of the Lord.' Luke xix. 38. And this indeed is declared by St. Matthew (xxi. 4, 5,) to have been done in fulfilment of an ancient Jewish prophecy which, among others, gave rise to or confirmed this expectation: — 'Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy *King* cometh unto thee, &c. Zech. ix. 9. Nor was this expectation confined to the inhabitants of Palestine alone: when the Magi came from the East to Jerusalem at the time of the birth of our Lord, their first inquiry was, 'Where is he that is born *King* of the Jews. Matt. ii. 2.

*See Matt. iii. 2; iv. 17, 23; v. 3, 10; vi. 10, 33. Mark i. 14. Luke iv., 42. These texts are sufficient for the point in hand: many others might be adduced.

It is almost superfluous to show from the Old Testament Scriptures, how very general this expectation was in the Israelitish church prior to the advent of Christ ; for there is scarcely any one prophecy, in which it may not be discovered. It probably had its first distinct origin from the promise to Sarah, of the seed who was to be *eis ethne, over the Gentiles*, and from whom 'kings of nations should arise ;' even as declared by St. Paul, that he was 'to rise to reign over the Gentiles ;' (Rom. xv. 12,) and the Psalmist also states, 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.' Psalm xiv. 16. The same expectation was again raised by Balaam in the time of Moses : 'There shall come a star out of Jacob, and a scepter shall rise out of Israel,' &c. Num. xxiv. 17. The last words of David (2 Sam. xxiii.) were on the same subject ; and in numerous other places the king or the kingdom are spoken of.

It is however quite *notorious* that the Jews did, in the time of our Savior, look for a king who should in an illustrious and glorious manner inherit the throne of David, reign over Israel, and obtain dominion and possession over all nations. It is indeed objected to them, by many who interpret the word of God, that they *mistook* the promises of Scripture in this respect, and putting a carnal sense upon various passages which relate to *spiritual* things, looked only for *temporal* kingdom. This objection is however itself founded in mistake, in more respects than one, and does great injustice to the theology and views entertained by the orthodox portion of the Jewish church. The grosser Jews did undoubtedly overlook those exhortations to righteousness and those intimations of the necessity of conformity to God, which are constantly mixed up by the prophets with their predictions of the times of the Messiah; and even the most holy portion of the nation had, at the period of our Lord's ministry, lost sight of the prophecies which relate to the suffering and humiliation of the Messiah, and were most unwilling to have their attention drawn to them; but these things are independent of what relates to the throne, and visible glory and power of his kingdom. It is not, as some suppose, that they *mistook* or perverted those passages, imposing a sense upon them which comported with their own views of earthly dominion; nor is it that they were unable to perceive the true meaning of passages which are now thought to be so plain and unquestionable to us. The fact is, they *overlooked* passages to which were *really* of the nature here alluded to; but most of those *perversions* imputed to them are *not* perversions; they understood them in their appropriate and harmonious sense, though not perhaps in their *full* sense; and the wonder is, not that they should thus have understood them, but that any among ourselves should understand them otherwise; seeing that their primary and most obvious sense is so plainly accordant with the Jewish expectations. And another remarkable circumstance is, that our Lord should never give them any hint of their mistake, in regard to these expectations. He did indeed press upon them the need of being inwardly regenerated and sanctified, before they could see or enter into this kingdom; but many of his allusions to the kingdom were calculated to *confirm* them in their mistake, had it been one; and even at the very last, when he was

about to leave them, and his disciples put the question to him, "Lord, wilt thou at this time restore again the kingdom to Israel?" he does not tell them, "Ye have been all along deceived in this matter," but gives a reply, which, while it admonishes them that *they* were not to know the time, would nevertheless strengthen their expectation in the general.—"It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts i. 6, 7.

Another instance in which the Jews are misrepresented in this matter, is in their alleged expectation of a *temporal* kingdom. If by *temporal* is meant a kingdom that was not to be spiritual in its nature, it is to be feared that too many were in error in this respect, as before stated; but if by *temporal* is meant that it was to be a kingdom of only limited duration, and subject to sublunary changes, like other secular kingdoms, this certainly was *not* their expectation—for they looked for “a kingdom which could not be moved,” (Hebrews xii. 28,) and the duration of which should be “for ever and ever.”—Dan. ii. 44; vii. 27. And the spiritual portion of the Jews would likewise fully understand that it was to be *heavenly* in its nature and character—the phrase *kingdom of heaven* and *kingdom of God* having been well understood and frequently made use of by their Rabbins.

1. We have next to make inquiry into the different forms made use of in the Scriptures to express this kingdom, which are principally three, viz : "the kingdom of *God*," "the kingdom of *Christ*," and the "kingdom of *heaven*." "The kingdom of the *Father*" is so evidently the same as "the kingdom of *God*," and "the kingdom of the *Son of man*" the same as "the kingdom of *Christ*," that it will not be necessary to consider them separately. The other three expressions, when spoken with reference to a future kingdom, or the kingdom proclaimed by John the Baptist, Jesus, and the Apostles, may equally be shown to signify one and the same.

For example: that the kingdom of *heaven* and the kingdom of *God* are the same, is evident from a comparison of those passages in St. Matthew's gospel which mention the former, with the parallel places in Mark and Luke.—For the phrase “kingdom of *heaven*” is peculiar to Matthew, being never met with in any other part of God's word—unless we except one passage, viz: 2 Tim. iv. 18, where the Apostle speaks of the Lord's “*heavenly kingdom*,” which can have no other signification. Thus where Matthew has, “Blessed are the poor in spirit, for theirs is the kingdom of *heaven*,” (v. 3,) Luke has, “Blessed be ye poor, for yours is the kingdom of God,” (vi. 20.) And where Matthew has, “It is given unto you to know the mysteries of the kingdom of *heaven*,” (xiii. 11,) Mark has, “Unto you is given to know the mysteries of the kingdom of *God*,” (iv. 11.)—Matthew indeed does himself use the two phrases indiscriminately in the following passage: “Verily I say unto you, that a rich man shall hardly enter into the kingdom of *heaven*.” And again I say unto you it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of *God*,” (xix. 23, 24.)

The formulas "kingdom of *God*," and "kingdom of *Christ*," may be shewn to be the same by a similar process. In his narrative of the transfiguration St. Matthew relates that Jesu

said: "Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." (xvi. 28.) which latter sentence St. Luke has, "till they see the kingdom of God come with power." (ix. 27.) In the parable of the tares St. Matthew says, "that at the end of the world the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend;" and immediately adds,—"then shall the righteous shine forth as the sun in the kingdom of their Father;" (xiii. 41, 43.) thus making the kingdom of the Father and of the Son of Man the same; even as St. Paul calls it, "the kingdom of Christ and of God." (Ephes. v. 5.) And it is further to be noted, that the parable of the tares, in which the two formulas just mentioned of the kingdom are used, is introduced by the use of the third formula,—"The kingdom of heaven is likened," &c., v. 24.

In regard to the meaning of these different expressions, "the kingdom of heaven" is most frequently used by St. Matthew in the plural number *"e basileia ton ouranon," the kingdom of the heavens.* This is no other than a Jewish phrase to signify the kingdom of the God of heaven: the phrases *heavens* and *God* being both used by Daniel in this connection and sense. Thus he forewarns Nebuchadnezzar,—"Seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, &c.; and whereas they commanded to leave the stump of the tree root, thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." ii. 25, 26. In this passage the *Most High* and the *heavens* are evidently used as interchangeable terms. The phrase therefore of St. Matthew—*kingdom of heaven*—is precisely equivalent, and must have an ultimate reference, as also the phrase *kingdom of God*, to the sovereignty and government of the Most High.

The kingdom of the Son of Man is the same thing—for this glorious sovereignty is to be administered by him—"that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Ephes. i. 10. Thus Jesus declared, "All power is given unto me in heaven and in earth;" (Matt. xxviii. 18.) and he assured his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxi. 29, 30. In this kingdom Jesus will act the part of Joseph in Egypt, who was a type of him: for as Pharaoh made Joseph ruler over all the land of Egypt, "only in the throne being greater than him;" (Gen. xli. 39-44.) so hath God "put all things under Christ's feet; but when he saith, All things are put under him, it is manifest that he is excepted that did put all things under him." 1 Cor. xv. 27. And as Joseph brought every thing in the land into subjection to Pharaoh, and surrendered them up to him, (Gen. xlvii. 23.) so "when all things shall be subdued to Christ, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24-28.

This kingdom of Christ can be no other than that described by Daniel, (chap. vii. 13, 14)—"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." And the participation of the saints in this kingdom is declared in the further setting forth of the matter at verse 27: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In which two places observe, that the kingdom appointed to the Son of Man in verse 13, is called the kingdom of the Most High in verse 28, and "all dominions serve and obey him." Observe, secondly, that as the Son of Man comes in the clouds of heaven to receive this kingdom, it must be a visible and personal inauguration that takes place, and at the coming of the Lord Jesus Christ. And thirdly, it should be observed, that the surrendering up the kingdom to God by the Son, at the end of the period during which he reigns, is no termination of this heavenly kingdom; it will be an everlasting dominion, passing only into a still more glorious and perfect state.

3. A very important part of this inquiry is respecting the time when this kingdom was to commence; or rather, when the power of it was to be made manifest; for if this can be proved, it will with many determine, in a great measure, what is really to be the nature and visible character of the kingdom itself. For if it shall appear that it was to be manifested under this present dispensation, then it will be evident that the kingdom was to be nothing more than the propagation of Christ's religion, or his ruling in the hearts of his people, or the usual sovereignty of God manifested in his providential government; but if, on the contrary, it shall appear that it was not in its primary sense to be manifested under this dispensation, and has not been manifested, then it determines that its character will necessarily be something far more exalted and different from what has been hitherto witnessed. Though a passage or two, therefore, have already appeared which bear upon this point, I must still beg the farther patience of the reader whilst I enter into it more minutely.

First, then, with regard to the kingdom of God being his now reigning by his power and providence—over-ruling so much of the wrath of ungodly men as he suffers to escape, and restraining the remainder of it. Psalm lxxvi. 10.—"Many lay stress upon this; pointing to the fact, that the Jews unconsciously obeyed God and fulfilled his will, even when they crucified the Lord of glory. Now it is admitted, as beyond dispute, by those who believe the Scriptures and know any thing of God, that 'he is the Governor among the nations;' (Psalm xxii. 28.) 'and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou?' Dan. iv. 35. But a very important consideration here presents itself.—The kingdom concerning which we are inquiring is a kingdom which is the subject of promise. It was at least the subject of promise, as also its king, in the days of Abraham, Moses and Daniel. But this overruling and invisible government of God has existed from the creation of the world, and never can be said to have had a beginning in any generation since. To make that the subject of promise, therefore, which was already enjoyed, would be absurd. Things are sometimes spoken of in prophetic language as done, which are yet future; but never are they spoken of as future, if they are already performed: unless it can be shown that they are the subject of promise in some more extensive and complete sense than that in which they are already existing. Now it would be no extension of this overruling and invisible government of God, to say that hereafter he should possess all nations; for that he already does. It can only be increased or extended by some visible manifestation of it to mankind, in such manner as that all shall see and acknowledge it. And whatever manifestation of it, or establishment of it in the world, may be supposed by any to have already taken place,—if only it can be shown that at or subsequent to that time there was still mention made of this kingdom as the subject of promise, and that it was regarded as future, there is proof that the kingdom did not yet exist in that eminent and special sense intended in the promise.

As we must exclude, therefore, on this ground that reigning of God by his providence, which was exercised by him from the beginning,—seeing that during this reigning there was still a kingdom spoken of,—so in like manner must the whole period from Daniel to the first Advent of Jesus be excluded on the further ground, that the kingdom is promised in Daniel to the Son of Man, and it was impossible therefore that Jesus could have reigned as man, before he was made man.

That the kingdom and glory to be manifested are specially assigned to him as MAN, is evident from other Scripture testimonies. In Corinthians the Apostle says of him, 'that God had put all things under his feet;' (1 Cor. xv. 27.)—which saying is indeed a quotation (as is likewise Psalm ii. 5-8,) from Psalm viii., wherein he is thus spoken of,—'What is man that thou art mindful of him? or the Son of Man that thou visitest him? Thou madest him a little lower [or, for a little while lower] than the angels; thou crownedst him with glory and honor, and didst set him over the works of thine hand. Thou hast put all things in subjection under his feet.' Thus Jesus declared, 'that authority was given him to execute judgment also, because he was the Son of Man.' John v. 27. And St. Paul affirms, 'that God hath given to him (on account of his obedience and humiliation in the flesh) a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.' Phil. iii. 9-11. * * *

A more prevalent notion is, that the kingdom was established at the birth of Jesus. Now the best proof to the contrary of this is, that our Lord himself teaches his disciples to pray, 'Thy kingdom come,' which were inconsistent and contradictory had it already arrived; and, further, he spoke a parable, the express object of which was to correct the views of those who thought that his kingdom should immediately appear. Luke xix. 11.

The parable just adverted to, in which the Lord compares himself to a nobleman, who had first to go into a far country, and to receive his kingdom, and then to return, (in the same manner that great men of the nations subjected to the Roman empire sometimes went up to Rome to be inaugurated and to receive the diadem, then went back to their own country and exercised the authority,) is sufficient to show that this kingdom did not commence (at least was not made manifest) at his ascension. He is undoubtedly seated down at the right hand of God, wielding that power in behalf of his people, which it has been already observed Jehovah has exercised from the beginning; but this is not that special kingdom in which he is to be made manifest as King of kings and Lord of lords, and when all the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. It was this latter sovereignty which the disciples inquired about on the very day of his ascension,—saying, 'Lord, wilt thou at this time restore the kingdom to Israel?' and to which he replied, that it was not for them to know the times and the seasons, &c.; but that they were to be witnesses of him to the uttermost parts of the earth: (Acts i. 6-9.) just as in another place he declares that 'the Gospel of the kingdom must first be preached in all nations as a testimony to them.' Matt. xxiv. 14. In the Apocalypse, the Lord clearly distinguishes between that throne on which he is now seated, and the throne on which he shall hereafter be manifested, when he says,—'To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne.' Rev. iii. 21.

And if the Lord Jesus has not yet been manifested in that glory which he is to exhibit, when he shall take to himself his great power and reign, (Rev. xi. 17,) so neither have the saints as yet been made participators of that power and reigned with him. The saints in heaven have not, (i. e., if it be the departed saints who are represented in Rev. v. 9, 10,) for they are described as singing—'Thou hast made us unto our God kings and priests, and we shall reign on the earth.' The saints on earth have not, for

the Apostle exclaims—'Would to God that ye did reign, that we also might reign with you.' 1 Cor. iv. 8. No—they are exhorted 'to walk worthy of God who had called them to his kingdom and glory;'—'to walk, so as that they might be accounted worthy of the kingdom of God for which they suffered;'—they are called 'heirs of the kingdom, which (it is said) God hath promised to them that love him;'—they are admonished that the 'unrighteous shall not inherit the kingdom of God;'—they are assured that they shall be 'preserved unto his heavenly kingdom;' and that to them as entrance shall be administered into it; all which passages, when viewed together, plainly bespeak that the kingdom was considered as not yet come at the time when the Apostles wrote these things. Indeed all notion of believers during this present dispensation enjoying this kingdom is excluded by that single declaration—'flesh and blood cannot inherit the kingdom of God.' 1 Cor. xv. 50-53.

It appears indeed highly derogatory to the promises of God and to all just notions of the sovereignty which Christ is to enjoy in the world, to call this the period of his kingdom.—What nation acknowledged him throughout the time when he and his Apostles sojourned upon earth? Even the Jews did not acknowledge him: 'He came to his own, and his own received him not;' (John i. 11.)—they declared that they would not have this man to reign over them; and insisting that they had no king but Cæsar, (John xix. 15,) 'they crucified the Lord of glory!' He was indeed nothing more than 'a servant of rulers.' Isaiah xlix. 7.

The same question nearly may be asked even now: at least we may safely inquire, Where is the nation in which the Lord's glory is openly shewed in the sight of the heathen, and the whole people do manifestly submit to his rule?—Isaiah says again, of the adversaries of the Lord—'Thou never barest rule over them?' (chap. lxiii. 19.) and if it was true in Isaiah's time, how can it be said in our own time, that the Lord bears rule over his adversaries, in such sense as to comport with the testimony of Scripture concerning Messiah's promised reign? By far the largest part of the world is still heathen in name, and over that part even which surmises itself with the name of Christ, he cannot be said to bear rule. In our own country, for example, where religion prevails perhaps as much as in any other, our laws are rarely framed and administered in the fear of Christ—to say nothing of individuals who openly gain say his divinity, his power, or his precepts, or who scoff at and oppose his people, or who in some way or other betray, evidently, that they do not submit to his yoke. I repeat, it is derogatory to the Lord to call this his dominion over the nations! There is no king among men but would consider it quite incompatible with his honor to allow any to live in defiance of his laws, or in habitual rebellion. The question therefore may even in this way be determined, by noticing whether the prince of light, or the prince of darkness have most adherents in the world, and whose principles chiefly prevail. No doubt will then remain that Satan is 'the prince of this world,' and has a kingdom in it which is wholly at variance with Christ's. The Lord does indeed get himself glory, by 'enduring with much long-suffering the vessels of wrath fitted to destruction;' (Rom. ix. 22.) but, 'We see not as yet all things put under him;' (Heb. ii. 8.) and even his condition on the throne of his Father is one of 'expectation, till his enemies be made his footstool,' and it shall be said 'Rule thou in the midst of thine enemies.' Psalm cx. 1, 2; Heb. x. 13. Then shall the rod of his strength come forth out of Zion, and with it he will dash his enemies to pieces like a potter's vessel; then shall he have the greatness of the kingdom under the whole heaven; (Dan. vii. 27,) then 'all kings shall fall down before him, and all nations shall serve him;' (Psalm lxxii. 11,) 'all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.' Psalm xxii. 27. 'As I live saith the Lord every knee shall bow to me, and every tongue shall confess to God.' (Isaiah xlv. 23; Rom. xiv. 11.)

(Concluded next week.)

The Commandments of God.

BY J. R. FRISBIE.

'For I delight in the law of God, after the inward man; (i. e., after Christ,) so then with the mind I myself serve the law of God; but with the flesh, the law of sin.' Rom. vii. 22-25.

'For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, that the righteousness of the law might be fulfilled in us.' Rom. viii. 2-4. 'For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.' Rom. ii. 28, 29.

The law of God is to be fulfilled in us, according to Christ's revising, to suit the inward Jew, under the Gospel. We believe it will be owned by all that any man may keep the whole letter of the law in the outward obedience (with the Sabbath too,) yet be judged in the sight of God as a breaker of the law of God, which is spiritual, holy, just, and good. Rom. vii. 12-14.—But the question here arises, If we as Christians keep the spiritual law of God in the spirit, are we under obligation to keep the literal law of God, given to the outward Jews, literally or according to the letter?

Answer: But now we are delivered from the law, that being dead (or dead to that, Marg.) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Rom. vii. 6. What will be said? That we are to serve in newness of spirit, the law from which we are delivered, being dead or we dead to that? It does not appear so to me.—But rather that we are to serve in newness of spirit the spiritual law of God. Rom. vii. 14; Gal. ii. 19; Rom. x. 4. Christ is the end of the law. The Christian keeps the law in the spirit, so he never comes to the letter, being delivered from that. Yet now some of the letter of the law has gone into the governments of earth. Rom. 13; Tit. iii. 1; 1 Pet. ii. 13-17. Now it appears evident that the literal law, written on stones with the finger of God, handed to Moses to give to the literal children of Israel, with the stoning penalty, was to continue no longer than the penalty. For it appears to have been written on stones, to show it to be a stoning penalty. So one was no more perpetual than the other. See *Advent Harbinger*, Oct. 30, 1852, on the last page, on 2 Cor. 3d chap.

Can any one tell why God did not write the greatest commandment in the law on the two tables of stone? We answer, Because there was no outward letter to that law, so that one Jew could not judge another so as to execute the penalty of death. God only could be judge in reference to that great commandment.

THE COMMANDMENTS.—The first and greatest is: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it: Thou shalt love thy neighbor as thyself.' Matt. xxii. 38. We know that an idol is nothing in the world, and that there is none other God but one. 1 Cor. viii. 4. 'Little children, keep yourselves from idols.' 1 John v. 21. 'Covetousness, which is idolatry.' Col. iii. 5; Ephes. v. 5. 'For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.' Matt. xv. 19; Mark vii. 21-23. 'Whosoever hateth his brother, is a murderer.' 1 John iii. 15; Matt. v. 22.—'Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.' Matt. v. 28. 'Love your enemies, bless them that curse you, do good, &c., verse 44. 'For we which have believed, [the Gospel, verse 2,] do enter in rest, [continual Sabbath,] as he said, As I have sworn in my wrath, if they [Jews or Israel] shall enter into my rest, although the works were finished from the foundation of the world. For he spoke of the seventh day on this wise, And God did rest the seventh day from all his works.' Heb. iv. 2-4.—

'There yet remains a rest;' verse 9. This appears to be the spiritual rest that the believer enters when he believes as a foretaste of the eternal rest. Circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God. Rom. ii. 29. God commands circumcision to Abraham in his generations for an everlasting covenant. Gen. 17. 'Circumcision is nothing.' 1 Cor. vii. 19.—Here is one commandment of God that Paul says is nothing. Yet it is to be kept in the heart, in the spirit, and not in the letter. What more is said of the Sabbath than there is of circumcision? Circumcision is nothing in the letter, but it is something in the spirit. What more is there of any of the commandments of God than this?

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, &c. John iii. 22, 23. Two commandments believe and love. The commandment of the everlasting God made known to all nations for the obedience of faith. Rom. vi. 26. 'God, now commandeth all men everywhere to repent.' Acts xvii. 30.

Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ. Eph. vi. 1-5.

Wives, submit yourselves unto your own husbands, as if it fit in the Lord. Husbands, love your wives, and be not bitter against them.' Col. iii. 18-22.

'Nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' 1 Cor. vi. 8-10.

'Witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, revelings, &c., will exclude the possessor from the kingdom of God.' Gal. v. 20, 21. 'Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks; for this know, that no whoremonger, nor unclean person, &c., hath any inheritance in the kingdom of Christ and of God.' Eph. v. 3-5.

Know this, that the law is not made for a righteous man, but for the lawless and disobedient; for ungodly and for sinners; for unholy and profane; for murderers of fathers and murderers of mothers; for manslayers; for whoremongers, for them that defile themselves with mankind, for manstealers, for liars, for perjured persons; and if there be any other thing that is contrary to sound doctrine; according to the glorious Gospel of the blessed God, which was committed to my trust. 1 Tim. i. 9-11.

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the COMMANDMENTS of the Lord. 1 Cor. xiv. 37. Inasmuch as Paul was the apostle to the Gentiles, and has never mentioned Sabbath keeping or Sabbath breaking in writing almost half of the New Testament, it amounts to almost a certainty that the Seventh-day Sabbath is to be considered a shadow of the good things to come. Furthermore, the apostle giving a list of commandments promiscuously as he has, shows that he has no particular regard for the ten commandments more than others, and that they are given to us in a different sense than they were to ancient Israel.

Bro. G. Storrs will, if the Lord will, spend Friday evening next, Jan. 7th, in this city, and preach on 'The Prophecies relating to the recent French Empire.' Let there be a general attendance. Editor.

Learn not to judge too harshly of any one either in respect to good or evil, for both are dangerous.

The way to live easy, is to mind our own business, and leave others to take care of theirs.

FROM BRO. E. MILLER, JR.

DEAR BRO. MARSH:—I have time for only a brief report of our Conference at South Bend. We had a good meeting. Some twenty five or more were in from abroad. The meeting was held in the Court House till Sunday at noon; then in the Disciples' Meeting house, till the close on Monday evening.

Evenings and Lord's day our congregations were crowded with attentive hearers. Those present who proclaim the Word were Bro. Chaplin, Chase, Clark, Mansfield and wife, and the writer. Seven put on Christ by baptism, among them was a Bro. Hawkins, an Elder in the Free-Will Baptist denomination, who we presume will now proclaim the Word of the Lord more intelligently. The interest at South Bend on the question of Life and Immortality—the coming of the Lord, and other truths of the gospel, is manifestly good. This interest has been awakened by the labors of Bro. and Sr. Mansfield. We trust the work will still progress. The prospect is quite flattering. The interest extends to several places in the surrounding country. May the truth prosper abundantly and great good be done.

Yours in the hope,
E. MILLER, JR.

Spirit of Catholicism.

The *Freeman's Journal* of New York has published the following threatening article, which has been endorsed by other Catholic papers in this country:

'England is mad, and there are tens of millions who long for her speedy destruction. What say the millions of French Catholics to the blood and slavery of their brethren in England?—What thinks Catholic Austria? What the millions of Catholics in Northern Germany and the Lowlands? What thinks Catholic Spain? * * * Oh, it is time for Europe to think and feel that England is no longer humane. She is possessed bodily by the devil; and as she insanely rages against every thing good and holy, so, in the name of God and man, it is a duty the world owes to put her down.

* * * * * Whoever, among the princes of Europe, will make war upon England, may be sure of the prayers of millions of Catholics for his success, and of aid, in money or in men, from millions of Irish blood throughout the world.

If Louis Napoleon wishes to rule in the hearts of another nation, as he rules over the minds and bodies of the French, let him strike a bold blow at the very heart of England, and the Irish throughout the world will bless him. If he wants men, they will fill his ranks with the same kind of soldiers that chased five times their number on the plains of Mexico. If he wants skillful engineers, there are enough of the very flower of our army who are Catholics, and who, in such a cause, would hasten to his standards. If France does not furnish him with money enough, the contributions they will raise in the United States, and wherever else they are will fill his coffers. Let him, then, in return for all the plottings of England against the tranquility of Europe, strike her a blow that will strike her to the dust.

* But if not so Irishmen learn in America to bide their time. Year by year, the United States and England must touch each other more and more nearly on these. Year by year the Irish are becoming more and more powerful in America. At length the propitious time will come; some accidental sudden collision, and a Presidential campaign close at hand. We will use, then the very profligacy of our politicians for our purposes. They will want to buy the Irish vote, and we will tell them how they can buy it in a jump, from Maine to California; by declaring war on Great Britain, and wiping off at the same time the stains of concessions and dishonors that our Websters, and men of his kind, have permitted to be heaped upon the American flag, by the insolence of British agents.'

THE SHAKERS AND SAVAGES.—About the year 1812, Indiana was the scene of Indian hostilities; but the Shakers, though without forts or arms, lived in perfect safety, while blood and fire was going on all around them. 'Why,' said the whites afterwards to one of the Indians, 'why did you not attack the Shakers, as well as the others?' 'What!' exclaimed the savage, 'we warriors attack a peaceable people! We fight those who won't fight us! Never; it would be a disgrace to hurt such a people.'

that pertain to the kingdom of God. O how simple, how easy, how plain is the doctrine of the future age, when people are willing to let God say how things shall be.

It is often said that Christ will have a kingdom on earth; we admit it, and now we want to know what things pertain to that kingdom, and I for one am willing to let God say through the prophets, or any other way, what those things are.

BRO. HENRY E. CARVER, Cincinnati, O., Nov. 22, 1852, writes:

We are becoming somewhat revived from the troubles and trials connected with iniquitous conduct of some in depriving us of our place of public worship. Meetings are held regularly on Sundays at Sr. Moore's, and they are increasing in interest. We have had some severe trials in regard to the professed third angel's message, but are in a great degree recovered from its blighting effects, notwithstanding one of the professed discerners of spirits predicted our total overthrow if we did not obey the message, but we humbled ourselves before God, and he granted our petition for the reviving energy of his Holy Spirit.

Praise the Lord for his goodness. I see more harmony and glory in the New Covenant, than I did before those views were preached here. The holy law of God is the law of love.

Obituary.

"Then which slept in Jesus will God bring with him."

Our beloved brother, Festus Hall, fell asleep at his residence, South Bend, Ind., on Sunday evening, Nov. 28th; and on Tuesday evening following, was committed to the tomb, there to rest until the sound of the trumpet of God shall break his slumber.

We have the pleasing confidence that Bro Hall 'died in the Lord'; that he 'sleeps in Jesus,' and therefore that he 'rests from his labors, and that the Lord will bring him again from the dead.

Being a faithful student of the word of the great truths of eternal life through Christ ALONE, and the reign of Christ in the kingdom of Israel restored, dispensing blessedness to the left of the nations, were clearly seen and confidently believed by him; consequently, his hope took hold on the coming of Christ, at which time he expected to participate in the resurrection and the succeeding glories. He deemed the reward worth living for, and endeavored to bring his being into submission to the will of God. I visited him four days before his death, and was not a little comforted, instructed and encouraged by his conversation, and in witnessing his undisturbed peace and composure of mind in view of the approach of death. He now sleeps which is a cause of sorrow to his family and the brethren of his acquaintance, in being thus deprived of his association; but the sorrow of both family and brethren is assuaged by the assured hope of his participation in the resurrection of the just.

E. MILLER, JR.

SLANDER WITHOUT WORDS.—There may be calumny in an expression of the countenance; a hint or innuendo; in an altered course of conduct; in not doing what you have been wont to do; staying from a neighbor's house, or withholding some accustomed civility. You may both give pain to the heart of your brother, and awaken strong prejudices against him, by a lofty air, a nod of the head, a turning out of the way, a glance of the eye, a shrug, a smile, or a frown. Phil. S. Courier.

THE SHAKERS AND SAVAGES.—About the year 1812, Indiana was the scene of Indian hostilities; but the Shakers, though without forts or arms, lived in perfect safety, while blood and fire was going on all around them. 'Why,' said the whites afterwards to one of the Indians, 'why did you not attack the Shakers, as well as the others?' 'What!' exclaimed the savage, 'we warriors attack a peaceable people! We fight those who won't fight us! Never; it would be a disgrace to hurt such a people.'

BRO. G. W. GERRARD, Worcester, Mass., Nov. 30, 1852, writes:
I was glad of the privilege of seeing the face of the editor of the *Harbinger* in Worcester, and of hearing him read about, and talk of, the things

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, JANUARY 1, 1853.

A. D. 1853.

Understanding men of all countries and classes, are confidentially looking for the occurrence of great events this year, and all eyes are turned towards France, for their beginning. The usurper of that fickle nation, has reached his dizzy height of bold presumption and blind ambition, and must either suddenly fall to destruction, or be sustained in his perilous position a few brief moments by the whirlwind of war that he may create around him. In either case the peace of Europe, and of the world is likely to be broken, and the fearful strife that may then begin, we think will continue to rage in mad fury, until it shall end in the battle of the great day of God Almighty, or the overthrow of Gog and his numerous and mighty hosts, on the mountains of Israel, at the coming of the Lord, the All Conquering King of kings.

The elements and implements for this fearful and bloody conflict of the nations, are already prepared on a mighty scale. The spirit of devil has gone forth unto the kings of the earth, to muster them and their numerous hosts to battle; and soon they will obey the dread summons of the trump of war. It will be a fearful time that will try men's souls—such a day of trouble as the world never witnessed. It will be near the closing of the times of the Gentiles, when 'there shall be signs in the sun, and in the moon, and in the stars; and upon the earth the anguish of desponding nations; and rainings in the seas and floods; men expiring with fear and apprehension of those things which are coming upon the world; for the powers of heaven shall be shaken. Then they shall see the Son of man coming in a cloud, with great glory and power.'—*Matthew's Translation.*

We do not say that the opening or commencement of this grand and awful scene will be witnessed in A. D. 1853, nor that it should begin then, it will terminate in that year, nor the next. But we do think, from the signs of the times, we are warranted in confidently looking for it to commence at any moment, and that when it does begin, it will not terminate until the Lord shall come and destroy the army of Gog on the mountains of Israel.

We should not slumber nor be idle, nor slumber in our benevolence at such an hour as this; but should be awake, and actively engaged with all our powers and means for doing good, preparing all we can of our fellow beings, to meet the troubles of that day in the armor of truth and strength of the Lord, that he may hide them in his secret chambers, until the indignation shall be past.

We kindly solicit every paying subscriber to the Harbinger to continue his or her subscription, for we need your aid at this time. Do not leave us in the time of trial, for then is when we need your counsel and assistance most. Though our trials are many and severe, we are not discouraged and cast down, but are buoyant with hope and confident of ultimately triumphing through the strength of truth. The victory will turn in favor of the WORD OF THE LORD, which the Harbinger proclaims. It was at first dedicated to no party or sect, but to the Lord and his Bible, and through his blessing it has been upheld and guided through the many rough seas and raging storms it has passed. It is still in his hands, or subject to his guidance. Hence, it will, we fully believe, outlive the war of angry elements that howl in unholly discord around it. Therefore, fear not to render it your aid, by your prayers, your pens, your endeavors to add new recruits to its list of readers, and your free-will offerings, as you have been prospered of the Lord, or have ability to give.

Such have been our numerous and pressing duties on returning from our recent eastern tour, as to cause our usual quantity of editorial to come out minus this week. The lack, however, is fully made up by other pens. We hope in the future not to be found wanting in this respect.

After issuing this number of the Harbinger, we shall commence erasing from our books the names of non-paying subscribers. Duty demands that we should do it. We hope when they see that the Harbinger is withheld from them, they will pay up arrears and order it again.

THE HARBINGER.

When we engaged in the Advent cause, our object was to do all we could in disseminating the truth, with the means we then had, and that might be placed in our hands, and to this day we have not for a moment deviated from that settled purpose. Sometimes funds have been abundant, and then again we have been greatly straitened for want of them. Our own funds, as occasion demanded, have been as freely used in the cause, as money which has been donated by others for that purpose. And the result has been, instead of getting rich, as some mistaken ones have said to our injury that we have, we are *debtors*, which we have contracted for the prosecution of this work, all paid to day, we should not be worth as much by some hundred dollars as when we commenced the publication of our paper. And it affords us great satisfaction that we can thus speak—much more than it would, could we now count our thousands that we had made out of the cause of God.

But in our desire to do good, we have gone beyond our means, so that we have become greatly embarrassed in our business matters, and can not proceed much further, on the present principle of conducting the Harbinger, unless efficient aid is afforded by its friends. Our enlargement of the Harbinger sheet, without increasing its subscription price, the papers we have sent to the poor, and the tracts, pamphlets, and books we have gratuitously distributed, have made our *outgoes* greater than our *incomes*. Hence, we have fallen in debt.

Had we funds of our own, they would be freely spent in this best of all causes. Instead of curtailing our labors, we would greatly enlarge them, for we have never seen a time when there was an opportunity of doing more good than now, by the free distribution of papers, tracts, pamphlets, &c. But our funds are exhausted, our property is under bond and mortgage, and otherwise holden, chiefly for money that we have used in the cause; hence, we can do but little more in this work of benevolence, unless God's stewards come forward to our aid. Nay, more: we cannot publish the Harbinger much longer even, at its present expense, and pay our debts, without help. Unless efficient aid is afforded before the close of this volume, we shall be under the necessity of discontinuing the Harbinger, then, or of publishing it *semi-monthly*, or on a smaller sheet at its present price. Either of which we shall very much regret to be compelled to do, And,

1. Because the Harbinger, in its present size at least, is needed every week for the promotion of the cause it advocates. Instead of lessening our means of waking up the world and proclaiming the glad tidings of the kingdom at hand, they should be *enlarged*, and so much the more as we see the day approaching. And could we do it, the work should be done according to the demands of the momentous times in which we live. But we have expended our means, and therefore must either let the work stop or be checked in its course, or call upon others to aid in carrying it forward. The latter we have felt our duty to do. Hence, the responsibility, in the case, is now on the Lord's stewards. If they decide to have the Harbinger continued weekly in its present size, they will furnish the means necessary; but if not, then they will withhold their aid, and answer for doing so to Him whom they profess to love, and who sacrificed his life to give them an inheritance in the soon coming kingdom of glory.

2. Because there is no necessity, on account of poverty among us as a people, of lessening the expenses of the publication of the Harbinger. Though, as a general remark, our brethren are among 'the poor of this world, but rich in faith and heirs of the kingdom' we trust, yet they are not all thus poor, and but few so poor but that they could, if they would, pay for a copy of the Harbinger, and do something besides for the support of the cause. We have *monied* men and women among us, who are abundantly able to give their *handreds*, their *fifties*, their *tens*, their *faces* and their *ones of dollars*, and not feel it, only as they would feel blessed in sacrificing for the suffering cause of truth. To such we now appeal for help. Not for our individual benefit, but for the aid of the cause in which you and we are engaged. It is not our, any more than your cause: we are each mutual sharers in its blessings, provided we bear our mutual part of its expenses and reproaches.]

But we will not argue the case—but that all may fully understand it, we will state it again. In endeavoring to benefit our fellow beings, by the publication of the Harbinger and other works, we have exhausted our means, and can proceed but

little further without aid from our friends, unless we reduce the size of the Harbinger sheet, or publish it less frequently. Hence, it is for you to say what shall be done in the case. If you decide that the Harbinger shall be continued weekly at its present size, then you will aid in meeting its expenses; but if otherwise, you will withhold your assistance, and we shall know what to do in the case. But how will the Lord's stewards settle their accounts in the great day, if for want of means it is in their power to impart, the cause of truth is left to suffer?

The sum that should be raised to aid in freeing the Harbinger from its present embarrassments, to purchase new type, which is very much needed now, and must be had for the next volume, and to continue it weekly at its present size, is not far from one thousand dollars. Should this, or nearly this sum, be realized, should those of our patrons and book agents, whom we rank among those who intend to pay their honest debts, be punctual as usual in settling their accounts, should we erase from our books the names of all who will not pay, (which we intend to do soon), and disburse with our free list, with the common blessing of God attending us, we feel a strong assurance that the Harbinger will continue to be published weekly on the present size sheet, and on better type than we now use.

We now submit this free undigested statement to our patrons, for their counsel and decision, and request them to speak freely, and act promptly and heartily in the case. There is no time for delays, for we must soon know on what to depend in the case, that we may make our calculations accordingly.

In conclusion we will say,—

1. That we have not felt at liberty to reduce the size of the Harbinger without first giving its friends an opportunity of lending their aid to have it continued in its present size.
2. We have not felt disposed to call for aid, until our own means were exhausted.
3. We do not call for aid now, for our individual benefit, but for the promotion of the cause of truth which is equally dear to us all, and which we are each equally bound to support according to our respective abilities.
4. We do not continue the publication of the Harbinger for pecuniary profit, but for the benefit of the cause of truth; which demands that the Harbinger should be published. Was money the object of our labors, we should turn our attention very soon to a calling that would be more lucrative, and honorable in the eye of the world than the one we are now pursuing.
5. Instead of this embarrassment being an indication against the Harbinger and the cause it advocates, it is in their favor; for it is the unpopular cause of truth, in these days of fables, that is opposed and neglected by the popular throng, while error is upheld and lauded by the multitude. And besides the most pure and benevolent enterprises of the day are in part supported by donations. Truth has ever been sustained by a *sacrificing few*—and we ask, who will sacrifice for its support now? God's faithful servants will do it, and meet his approbation here, and the reward of eternal life in the kingdom, for their faithfulness.

The Lord enable you to stand in his counsel in disposing of this matter, that what you shall do in the case may meet his approval. Do not treat the subject with indifference, nor wait to learn what others think about it, but decide for yourself what is your duty, and let us know the result without delay.

THINKS I TO MYSELF.

1. When I hear a man introduce himself to his audience, with an apology about his manner of delivery, or that he has come unprepared, or has a bad cold, or something else, I say, when this is common, *thinks I to myself*, he thinks more about himself than his subject.

2. When I hear a man tell a congregation, thro' God's ear, all about the faults of one of his brethren, *thinks I to myself*, he had better go and tell the brother of it first, and tried to reclaim him.

3. When I hear a man complain of the sermon, that was too pointed and personal, or inquire who told the preacher about him, *thinks I to myself*—THOU ART THE MAN; and hadst thou lived in the days of Christ thou wouldst have been among those who 'went out one by one, beginning with the eldest even to the last.'

4. When I hear a preacher recommend toleration and an enlarged brotherhood, yet practice bigotry, *thinks I to myself*, you had better 'pluck the beam

out of your own eye.' Set an example to the flock. 5. When I hear a people talk loud and long about freedom of speech, a free pulpit, free ministry, all the truth, &c., &c., and at the same time are unwilling their minister should preach what he believes to be the truth of God, if it does not correspond with their views, *thinks I to myself*, that people have got a wall daubed with untempered mortar, and hope the minister will break it down with the hammer of truth.

6. When I see a man peculiarly sensitive, because others disagree with him, impatient of contradiction, *thinks I to myself*, that man has but little confidence in his theory, for he that feels sure he is right can well afford to be patient, and can afford to bear with the ignorance of others.

7. When I see a man, who can never continue long, to discuss a question with another, without leaving the question itself, and going into an attack upon the other about the manner he has discussed the question, the spirit in which he has done it, or his motive for engaging in it, *thinks I to myself*, if that man had any argument, he would use that instead of clabbing his antagonist.

8. When I hear a man use ungentlemanly language towards another, in debate, *thinks I to myself*, that man is not only ill bred, destitute of the spirit of the Gospel, but he has nothing better to offer.

ANON.

COURTESY.

1 Pet. iii. 8.—Be courteous.

1. What is it to be courteous?
1. I will tell you what it is not.
When a brother called of God, and approved of his brethren, has been very kindly giving the result of his investigations to the people, it is not courteous for some well or ill-meaning person to get up at the close of the sermon, begin to cavil, and entertain the people with a long, rigorous, or his nonsense, under cover of zeal for the truth.

2. Nor is it courteous to meet him after dismissal, and begin a dispute. None but an ill bred man will do it.

3. Nor is it courteous when such a man goes into a place and preaches sentiments that some of his hearers do not believe, to manifest, by gestures or grimaces, your disapprobation while he is speaking. No well-bred man will do it.

4. Nor is it courteous to comment on the pulpit performances of brethren, criticising their manner, through the public prints. Every man's manner of delivery belongs to himself, and it is intermeddling for any man to make it a matter of newspaper gossip.

5. Nor is it courteous when a man goes on a visit to any locality, for some one to sit down and review his sermon, and publish his review without writing it out in full, and giving it along with his comments to his readers.

Especially is it wanting in courtesy, for him to attack the style, or the motives, or the integrity of the preacher. It is dastardly. It shows that he feels the necessity of injuring the reputation of the preacher, as a public speaker, as a logician, a man, and a christian, in order to bring his doctrine into disrepute.

6. It is not courteous to attack the essays of another, especially when that other has not alluded to yourself, except as he has argued against the doctrines you may have published to the world. But how low must be the descent of that man who feels himself compelled to fall at his brother's, pell-mell, and shower upon him a flood of epithets, such as *false*; *ungentlemanly*; *low*; *mean*; *contemptible fellow*; *unchristian man*; *knave*; *coward*; that dare not meet the question fairly; I will sustain the accusation, when you will come out and meet me fairly; and a host more of like inequities. Where, O where is the spirit of the meek and lowly, the gentle and kind Savior, at such a time?

7. But it is courteous to respect the ministry of the Word, for the sake of the ordinance of Christ, and for the sake of the influence that every good brother needs that he may do good to others.

8. It is courteous, when we feel compelled to differ with a brother, to differ in love. To treat him kindly. To throw out no dark insinuations against him for opinion sake. Not to drag him before the public, and give one version of his discourses, from memory, thus fixing our impress on what he said, rather than his own words.

This is the bane of controversy. But when it can be conducted courteously, it leaves a healthful impress on the minds of the writers, and on their readers. Courtesy is winning. It disarms almost every thing but a bitter sectarian. Would to God that it might accomplish this also! Then might controversy be carried on to the glory of God and the good of the church.

PREACHERS OF ENDLESS MISERY, TORMENTORS OF THE CHURCH.

Thus, I am sensible, is a serious and bold accusation 'seeing it is written, 'Comfort ye, comfort ye my people,' and thousands who preach the above doctrine, I believe, sincerely desire to obey this injunction. But did not Peter desire to obey God—and yet so err, that Paul said 'he was to be blamed' 1 Gal. ii. 11. Is it not possible for real disciples to err, in our day, as did those who wished to call down fire from heaven to consume the Samaritans, and thus give occasion for Christ to say, were he now to speak, 'Ye know not what manner of spirit ye are of?' Luke ix. 54, 55. It may yet be said, and it deeply affects me—I have seen an end of all perfection: thy commandment is exceeding broad.' Ps. cxix. 96. Calling for fire, to produce temporary woe and death, of a few, was a small matter compared with that of building an eternal world of fire and brimstone, for an endless dwelling place of the greater share of our fallen race. With a Bible warrant, then, for preferring charges against the ministers of Christ, let us try the judgment of my captives. I will first call as witness, Rev. Albert Barnes, of Philadelphia, the most noted commentator of our day.

He says, 'that the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that, since God can save men, and will save a part, he has not purposed to save all; that, in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this—full of sinners and sufferers—and that when an atonement had been made, he did not save all the race, and put an end to sin and woe forever. . . . I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewn with the dead and dying; and why man must suffer for all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer, a thought to suggest which would be of relief to you. I trust others, as they profess to do, understand this better than I do, and that they have not the anguish of spirit which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever—when I look upon friends and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it—I am struck dumb—it is all dark, dark, dark to my soul, and I cannot disguise it.'—*Practical Sermons*, pp. 123-125.

Here we see Barnes begins with the false theory of 'immortal minds' and then recoils, and shudders at the results of his theory. His reason, his humanity, his sense both of justice and mercy, all revolt at the dreadful consequences of his theory. Strange that the 'dark, dark' picture and the 'anguish of his spirit' did not drive him back to examine his premises, and so learn that 'the soul that sinneth, it shall die.'

Barnes was taught from infancy these errors; and the divines who taught him were tormentors to him, and he, in turn, has tormented thousands. Paul was not thus overwhelmed with anguish and 'panting for light,' when he said, 'What if God willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.' Rom. ix. 22. Nor was David, when he said the wicked 'shall utterly perish as natural brute beasts.' 2 Peter ii. 12. Nor was Jesus Christ, who said 'I have no explanation to give you light and relief,' he failed to 'write the vision and make it plain upon tables, that he may run that readeth it.' Hab. ii. 2.

Let us next hear the testimony of the learned Professor Stuart, found in an article on Future Punishment, in the *Biblical Repository*, July, 1840. He says, 'The social sympathies, too, of some men, are often deeply concerned with the formation of

their religious opinions. They have lost a near and dear friend; one who never made a profession of religion. What shall they think of his case? Can they believe that one so dear to them, has become eternally wretched, an outcast for ever from God? Can heaven itself be a place of happiness for them, while they are conscious that a husband or wife, a son or daughter, a brother or sister, is plunged into a lake of fire from which there is no escape? It is impossible, they aver, to overcome such sympathies as these. It would be unnatural and even monstrous to suppress them. They are, therefore, as they view the case, constrained to doubt whether the miseries of a future world can be endless.

If there are any whose breasts are strangers to such difficulties as these, they are to be congratulated on having made attainments almost beyond the reach of humanity in the present world; or else to be pilled for ignorance, or the want of a sympathy which seems to be among the first elements of our social nature. With the great mass of thinking christians, I am sure, such thoughts as these must, unhappily for them, be *acquaintances too familiar*. That they agitate our breasts, as storms do the mighty deep, will be testified by every man of a tender heart, and who has a deep concern in the present and future welfare of those whom he loves.

Such reflections and emotions as these led Stuart to further 'torment the church,' though he aimed at comfort, by the astounding remark, 'Perhaps God may, in mercy, extinguish our social sympathies in heaven.' Make us hermits forever!—and for what?—so that he can keep alive, and wreak his vengeance on the helpless creatures he has voluntarily made, and we look on with stoic indifference and an unquenching soul!

The godly Lauren said the belief in endless misery 'made life a bitter.'

But I only quote authors to illustrate what is being done, and not for authority; for, unthinking or unfeeling must that christian be, who does not know, by sad experience, as Stuart says, that this soul-chilling and God-dishonoring doctrine of an endless hell, is spreading gloom over christendom; and, as a consequence, turning off thoughts from the future—from God and religion; and, as the mind must be employed, the world is loved and duty neglected. Yet we who believe that 'God only hath immortality,' and that the being and woes of the wicked will end at judgment, are often told that this belief would lead christians to sleep. In the first place, I deny that facts show it, but show the reverse. Next I ask, What is the main spring of christian activity? Is it horror, 'being struck dumb' by the 'darkness of God's government'—'confusion worse confounded'? Or is it *light*, and *love*, and *joy* in prospect of a heaven, undisturbed by the eternal despair of friends, or the curses and wailing of the damned? All ought to know that hope, love and gratitude are the most soul-stirring principles of our natures, and that, as Barnes and Stuart show, the preaching of endless woe freezes up their fountain of action. Such preaching then, not only 'torments the church,' but also paralyzes its energies. The 'terror' Paul preached, was the utter destruction even of 'the last enemy'—the loss of 'eternal life' and 'a crown of glory'; and this terror does not make God's providence look dark, dark, dark!—nor agitate our breasts as storms do the mighty deep!

Let none suppose we thus tell of sympathy and reason to prove our doctrine. No, that is proved by the Bible more plainly than any other doctrine next to the being and attributes of God, and the promise of 'eternal life' to the righteous. We do it to show that the popular belief outrages the principles God has planted in our natures, while ours does not; and to 'provoke,' if possible, to a re-examination of a belief, thus horrifying in one of its bearings, and which is still more pernicious in other respects, as I will prove at some other time. I mean, it is more pernicious, in being the main cause of all the infidelity and universalism in christendom; and in its being a vile slander of our Father in heaven and the Lord Jesus Christ, the 'Judge of all.'

JACOB BLAIR.

Buffalo, Dec. 16, 1852.

Those who are indebted to us for books will confer a favor by making payment now. Some of the accounts are of long standing, and should be paid, and, besides, we need our dues.

We thank Bro. S. S. Brewer for the Poem on 'The New Year,' which we give on the first page; it was timely and appropriate.

Reference is here had to the time when Rome became mistress of the world, n. c. 30. 'Great riches.' Having at command all the riches of the east. 'And his heart shall be against the holy covenant.' The Savior was crucified by the Roman law; and from the death of Christ to A. D. 306, she carried on ten violent persecutions against the church of God, putting thousands to death.

29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

'At the time appointed.' Evidently at the expiration of the time spoken of, verse 24. 'He shall forecast his devices, or design, against the strong holds, even for a time.' If this commenced n. c. 30, when Egypt became a Roman province, it will terminate when the seat of Empire was removed from Rome to Constantinople A. D. 330-332. 'It shall not be as the former; i. e., when Pompey went into Egypt, 'or as the latter,' when Antony went into Egypt, vs. 30. 'For the ships of Chittim shall come against him.' This refers to the invasion of Rome by the barbarians, who entered Italy on the south and southeast, just before the fall of the Western Empire. It was at this time, that the barbarian, when asked by his pilot which way he should steer, exclaimed, 'Leave the determination to the winds; they will transport us to the guilty coast, whose inhabitants have provoked the divine justice.' 'He shall even return, and have intelligence with them that forsake the holy covenant,' i. e., those who separated from the faith. (See art. on Prophectic Periods.)

31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifices, and they shall place the abomination that maketh desolate.

'Arms, &c., i. e., weapons of war. 'And they,' i. e., 'they that forsake the holy covenant.' 'Sanctuary of strength.' A sanctuary is a temple, or place of worship. Under the former dispensation, the Jews had a temple or sanctuary at Jerusalem; but under the gospel economy, there is no particular or exclusive locality, or temple, where God manifests his glory. John vi. 21-23. Hence we may regard the term sanctuary as here used to be a figure of the church. We find the term temple and sanctuary to be used in this sense, in both the Old and New Testaments. E. g., 1 Cor. iii. 16, 'Ye, the church, are the temple of the Holy Ghost.' Ps. cxix. 1, 2. 'When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion.' The great apostasy is here brought to view. 'The apostle Paul in 3 Thess. ii. 7, says, 'For the mystery of iniquity doth already work.' There were already dissensions in the church; but that GREAT departure from the faith, in joining affinity with the governments of the world, did not take place until after A. D. 300. In Constantine's time, and subsequently, the great body of the church departed from the simplicity and spirit of the gospel. Dissensions and contentions were the result. They resorted to arms, and in A. D. 518-519 the contest was decided in favor of the Catholics. They displaced the true worship of God, and introduced 'the abomination that maketh desolate.' And this corresponds with the little horn of Dan. vii., and also with Paul's 'man of sin,' 2 Thess. ii., who should sit in the temple of God, i. e., the sanctuary. How perfectly has this been fulfilled!

32. And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.

Catholicism, or in other words, 'the abomination that maketh desolate,' the apostate church, has been the grand receptacle of those who have done wickedly against the covenant, or departed from the truth. Hence the Revelator represents it in chap. 18 as 'a cage of every unclean and hateful bird.' 'But the people that do know their God, shall be strong and do exploits.' 'To choose suffering rather than sin, is a great exploit.' (Comp. Com.) 'This was the case with the true church; for when by recanting they might have escaped, they chose suffering rather than sin; truth rather than error, Christ rather than the world. God help us to pattern their example.'

33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

'They that understand,' i. e., teachers. 'Shall fall,' i. e., be put to death. The saints were to be given into his hands for 1260 years, Dan. vii. 25, during which period many of the servants of God were to fall. This is parallel with Rev. vi. 7, 8.

34. Now when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries.

EXPOSITION OF DANIEL XI.

(Continued.)

22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Jesus Christ, the great 'PRINCE OF THE COVENANT,' was crucified under the reign of Tiberius Caesar. Here ends the first division of this prophecy. 'We can never,' says Rollin, 'sufficiently admire the strong light, with which the Prophet penetrates the thick gloom of futurity, at a time when there was not the least appearance of anything he foretells. And can any one ascribe to chance, or human foresight, so many circumstantial predictions, which, at the time of their being announced, were so remote from probability? And may we not evidently discover the character and traces of the Divinity, to whom all ages are present in one view; and who alone determines, at his will, the fate of all the kingdoms of the world.'

23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

The Prophet refers here, undoubtedly, to a league made between the Jews and Romans B. C. 161 (see 1st book of Mac. ch. 8). It is not uncommon for the Prophets, in presenting to the mind a line of prophetic events, to advert to some previous affair, in order to show its connection with those under consideration; and in this passage there seems a necessity for such a transition in the order of events; for the angel says to Daniel, 'Now I am come to make thee understand what shall befall thy people in the latter days.' Dan. 10: 14.

And in order to make the declaration good, he refers to the Jews to show their connection with the prophecy. How true is this delineation. 'They,' the Prophet says, 'shall work deceitfully.' This was a leading characteristic among the Romans. 'For he shall come up, and shall become strong,' &c. This was emphatically true of Rome. (See remarks on the 16th of this chapter.)

24. He shall enter peaceably even upon the fattest places of the province; and shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

The margin reads, 'he shall enter into the peaceable and fat places.' 'He shall scatter among them the prey, and spoil, and riches.' This was done by the Romans, as we are informed by Josephus, particularly in the days of Herod, when a famine prevailed in Judea.

25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

On the assassination of Julius Caesar, Mark Anthony, Octavius and Lepidus formed a triumvirate to avenge his death. After Octavius had obtained a complete victory over Sextus Pompeius, Lepidus was deposed. The entire sovereignty of the empire was then vested in Anthony and Octavius. The former held all the East, from the borders of the Illyricum to the Adriatic Gulf, and the latter all the rest. A rupture occurred between the two, they resorted to arms. 'On the part of Anthony, the force amounted to 500 ships of extraordinary size, 200,000 foot, and 12,000 horse. Octavius had 200 sail, 80,000 foot, and 12,000 horse. This battle, which decided the fate of Anthony, was fought at the mouth of the gulf of Ambracia, near the city of Actium. Octavius was completely victorious.

26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

In all human probability, Anthony would not have lost this battle, had not Cleopatra, the queen of Egypt, who attended him, deserted, with the whole Egyptian squadron, consisting of sixty ships of the line. How true the declaration of the prophet, 'they that feed of a portion of his meat' shall destroy him.' 'To feed of a portion of his meat' is to share in his portion.

27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

'Both these kings,' viz: Rome and Egypt. 'To do mischief,' i. e., 'to circumvent each other.' 'One table,' i. e., 'at one council board.' But neither shall be sincere; for they shall lie to each other, and their hearts shall be to do one another all mischief they can. (Comp. Com.) This was the case with Octavius and Cleopatra after the fall of Mark Anthony.

28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifices, and they shall place the abomination that maketh desolate.

31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifices, and they shall place the abomination that maketh desolate.

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There is no need for human tongue,
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Each flow'r an illustrated leaf,
Before our vision placed.

In ev'ry pendant blade of grass,
God's handiwork we see;
Each lake and streamlet, mirror-like,
Reflect the Deity!

There is a voice in ev'ry breeze,
A song in ev'ry gale,
That tells of an unceasing love,
Whose bounties never fail.

At morn we see God's loving smile,
His frown the tempest is;
He gives us rain for wine of joy,
And sunshine for a kiss.
Free, bounding life thro' every vein,
And pulse of nature's heart,
Echoes the chorus—Thou art God!
And God of love thou art!

Spencerville, C. W.

Miscellany.

Ancient Jerusalem.

'The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.—
Ps. lxxxvii. 2, 3.

JERUSALEM is situated in the center of the hill country of Judah, thirty-seven miles east of the Mediterranean Sea, and twenty-three west of the River Jordan. It is on all sides surrounded by mountains.—As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever.' Ps. cxxv. 2.

Jerusalem, properly speaking, consists of three hills—Zion, Aera, Moriah; to which, at a later period, was added Bezetha, or the New City. These hills were on three sides surrounded by the deep valleys of Gihon and Hinnom, with those of Jehoshaphat and Gethsemane, and were separated from each other by lesser valleys, of which the chief was called the Tyropæon; but the latter have in a great measure been filled up, as well by the lowering of the hills themselves, as by the quantity of rubbish and debris of the buildings cast into them during the devastations which, we are informed, this ill-fated city has not less than seventeen times undergone; so that in many places the interior of the present Jerusalem presents nearly a level where once was hill and valley.

The most remarkable of these hills was Zion: 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king.' Psa. xlviii. 2.—'Walk about Zion, and go around about her: tell the towers thereof; mark ye well her bulwarks; consider her palaces.' Psa. xlviii. 12, 13. This hill, the ridges of which, according to the predictions of the prophet, are now covered with cornfields,—for 'Thus saith the Lord of Hosts, Zion shall be ploughed like a field.'—Jer. xxvi. 18,—was the site of the ancient city of David. It was encircled by a wall and towers, and so strongly fortified by art and nature, being in its highest part, according to Dr. Robinson, three hundred feet above the low ground at En-Rogel, that the Jebusites held it against the Israelites during the long period of the government of the Judges; but David, after he had reigned seven years in Hebron, resolved to attack it, and the Jebusites, deeming it impregnable, manned the walls, in derision of him, with their cripples, saying: 'except thou take away the blind and the lame, thou shalt not come in hither:' but the sacred writer adds: 'Nevertheless, David took the strong hold of Zion; so David dwelt in the fort, and called it the city of David.'

Hither the ark of the Lord, having been taken from Shiloh by the Philistines, and thence sent to Bethshemesh and to Kirjath-Jearim, and from the house of Abinadab to that of Obed-Edom, was brought up by David, 'with shouting and the sound of the trumpet; and David danced before the Lord with all his might, and set it in its place in the midst of the tabernacle that David had pitched for it.'

And here he erected the palace in which he passed his eventful life—the scene of his guilt and his repentance. Here Nathan related the touching story of the poor man that 'had but one little ewe lamb that lay in his bosom,' and announced to him the anger and then the forgiveness of the Lord—events to which we are indebted for many of the pathetic strains of the penitent monarch. Here his heart was wounded by the rebellion of an unnatural but still beloved son, when he, in grief, abandoning his palace, 'went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot.' 2 Sam. xv. 30.

The view from the palace of David was magnificent—the Tabernacle of the Lord, to whom so many of his aspirations tended, straight in view—the rocks and valleys, with their alternate sterility and verdure, round about—the royal gardens filled with the choicest trees and shrubs at the foot of Zion—the distant view of the Moab mountains blending with the horizon, and the windings of the greatful Jordan, as seen through the opening between the hills, in its confluence with the Dead Sea. No wonder, in the midst of such scenes, that he, the prince of lyrics, as Lamartine styles him, should have breathed forth those songs which have for three thousand years, and which shall, while this world endures, form the consolation and hope of so many millions of afflicted beings—from the icy regions of Sarmatia to the burning sands of Lybia.

This palace was occupied by the successive kings of Judah, and was re-edified on a magnificent and extensive scale by Herod the Great, as well as the temple; and numerous other public works were done by that crafty politician to flatter the nationality of the Jews, and to reconcile them to his usurpation of that throne to which he had waded through the blood of the descendants of Mattathias and Judas Maccabæus. Here he lived with the beautiful Mariamne, whom he passionately loved, but in a fit of jealousy ordered to execution, and having subsequently put his own sons to death, finished his abominable career in the midst of those tortures described by Josephus.

It was the same Herod who 'slew all the male children that were in Bethlehem and in all the coasts thereof, from two years old and under.'

It is to be observed that in Jerusalem, as in some eastern countries to this day, the houses had flat roofs, which were used as places for exercise and amusement; hence we find that, upon a certain occasion, 'The people made booths every one upon the roof of his house.' Neh. viii. 16,—and that Jesus said: 'Let him which is on the house-top not come down to take any thing out of the house;' by which we can, in a great measure, account for the seeming exaggeration of Josephus, as to the numbers that were in the city during the siege of Titus; for there is no doubt, from the custom of covering the roofs of the houses with tents, and perhaps many similar means, that great additional accommodation could be afforded to the immense multitudes resorting to Jerusalem at the leading festivals.

Adjoining to the house of the King of Judah we find was a prison where Jeremiah was confined, as mentioned in the writings of the Prophet.

The next building deserving of notice was the citadel called in the Bible the strong corner, and 'the armory at the turning of the wall,'—Neh. iii. 19,—called by Josephus the fortress of the higher city, to distinguish it from the castle of Antonia, or the fortress of the lower city. It consists at present of a group of towers of va-

rious dates, and is usually called the tower of the Pisans, or the castle of David.

Upon the first wall, commencing at the citadel and running towards the west corner of the temple, we find according to Josephus, three great castles, or towers, built by Herod. The first, called by him Hippicus in memory of his friend who was killed in battle, was solid at its base, and was of great strength; a portion of it still exists, and has been identified by Dr. Wilde, Dr. Robinson, and other learned travelers—a matter of great importance, inasmuch as it in a great measure determines the topography of the ancient city.

The second tower, called Phascelus, erected in memory of his brother Phasælus, who, being taken by the Parthians, killed himself, was the strongest in Jerusalem; and there Simon took up his abode and fortified himself during the contention of the three tyrants.

The third tower, called Mariamne, was by Herod called after his murdered queen. It was the most beautiful of the three, which were all, as we are informed, built of white marble.

Between these towers and the palace, lay the Xystus, an open place for public purposes, like the forum of a Roman city; it was surrounded by public buildings and palaces of the nobility.

To the south of the temple, not far from the Xystus, was placed the Hippodrome, or circus, built by Herod, in the Roman manner, for horse and chariot racing. In a similar place at Jericho, he, shortly before his death, confined a number of the chief men of the city, directing Salome, his sister, as soon as he should expire, to surround them with his soldiers and put them to death, to compel the Jews to mourn at his obsequies; but she, more prudent than to obey the injunctions of the monster, released them from their perilous situation.

The south-west corner of the temple communicated with Zion by an immense wall or bridge in the days of Solomon, called 'his ascent by which he went up to the house of the Lord.'—1 Kings, x. 5,—which caused so much admiration in the Queen of Sheba. It was afterwards rebuilt by Herod. When Pompey attacked the party of Aristobulus, they retreated into the temple by this bridge: and Titus, after the capture of temple, from it addressed the Jews, who still held the upper city, and who listened to him from the walls. The springing stones of one of the arches were discovered by Mr. Catherwood in 1833, while surveying the walls of the mosque of Omar: and the world has also been made acquainted with them by the researches of Dr. Robinson.

At one end of the bridge stood the high gate of the temple by which the kings of Judah passed to the palace; and at the other, the high gate of Benjamin, for 'Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord.' Jer. xx. 2.

At a short distance from Hippicus stood the gate of Gennath, from whence the second wall took its course to Fort Antonia; and passing onwards to the citadel, we find, at its north-west corner, the Hebron gate, probably near the spot where now is the Jaffa gate, or gate of Bethlehem.

The gate of the Essæans is supposed to be the next gate turning to the south; and beyond the south-west corner of the dung gate, by which the filth of the upper city was thrown into the valley of Hinnom.

The east gate stood at the south-east extremity of Zion. By this gate the Lord commanded Jeremiah to go forth into the valley of Hinnom, and there proclaim his denunciations against Jerusalem; and at this gate, it is supposed, were the stairs so often alluded to, 'which go down by the king's gardens.'

Not far from here, and overhanging the Tyropæon, stood the great tower 'that lieth out,' mentioned by Nehemiah as over against Ophel.

Having thus made the circuit of the wall of Zion as built by the Jebusites and by David, and before the temple—Ophel—was connected with

it, we return to the crest of the hill, and there, overlooking its southern brow, we find the tomb of David. Here the Prophet-King was buried with great pomp by Solomon in a deep sepulcher or suite of chambers under ground, with immense treasures; for, after a lapse of many hundred years, Hircanus took out of it three thousand talents to buy off Antiochus, who stood before the walls; and Herod, at a later period, opened it and drew therefrom an enormous sum, but was terrified by the noises and flames which burst forth, as Josephus assures us, and killed two of his servants, the terror of which occasioned that king to erect a splendid mausoleum over the tomb, as a sort of amend for the sacrilegious act. Peter, in his first sermon, speaking of David, says: 'His sepulcher is with us unto this.' The Jews still hold the place in great veneration. A Turkish mosque now covers it, but it is supposed that the sepulcher below still exists, and will one day be discovered.

Between the tomb and the royal dwelling was the palace of Caiaphas, the high priest where Peter denied that suffering Messiah,—whom the assembled priests were determined to destroy,—when he had been sent from the house of Annas, where he had been first brought, in the darkness of night, by Judas and the band of soldiers.

A little below the tomb is still pointed out the site of the Cænaculum, or house where the Redeemer, in an upper chamber, with his disciples ate his last supper.

In the same house and the same upper chamber, we are told, the disciples remained; there the Lord appeared to them on the first day of the week; and there, after his ascension, they continuing in prayer, the Holy Spirit descended upon them.

Between this and the valley, Josephus places the palace of Monabazus, King of Adiabene, who with his mother, Queen Helena, was converted to Judaism, and, leaving his own country dwelt in Jerusalem.

No further records have been transmitted to us with regard to the buildings of Zion; but there can be no doubt that it was covered with the palaces of the nobility, which must have begun to assume much of the styles of Greece and Rome.

(To be Continued.)

THE CHOLERA ETC., AT ST. JAGO DE CUBA. —A few days since we gave some details of the frightful havoc the cholera is making at St. Jago de Cuba. The latest accounts do not seem to give assurance that the epidemic has materially abated. A correspondent of the *Journal of Commerce* writes from Havana:

'Our accounts from St. Jago de Cuba represent a most deplorable condition of the people in that fated city, brought to the climax of wretchedness by another shock of earthquake, which took place, the 26th of November. But three months since a similar visitation destroyed property estimated by millions. Disease has also been taking of the first-born off the land, every house has been a dwelling of sorrow, and in some none are left to weep. Cholera, small pox, and fever, have been most fatal, in consequence probably of the want of the usual comforts of which they were deprived in August last. With this accumulation of misery, to receive the chastening rod again, leaves nothing to hope for with that people. The suffering, I am informed by reliable letters, cannot be appreciated by those who cannot witness it. There have been none to bury the dead out of their sight—and the bodies are exposed upon the surface of the burying ground—while hunger wastes the strong man, and the loveliness of the land in its perished daughters.'

CHARLESTON, Dec. 23.—Accounts from Apalachicola, Florida, report the cholera as raging to a fearful extent—there having been seventy-five deaths from the disease on Wednesday.—Among the recent victims was Pro. McKay of the Georgia University.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

SEPH MARSH,

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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Poetry.

Original.

The Christian Looks Forward.

BY FREDERICK WRIGHT.

Sore are the trials that await
The pilgrim bands that onward press,
With trembling steps towards Zion's gate—
But, O! there's one sweet happiness!
They only feel, they only know,
Who purely walk, confiding go!

The world its scornful shafts may fling,
Its strokes of bitter hate may all;
Yet, shelter'd neath kind mercy's wing,
They, joyful can endure it all!
For them, ah see, what glory waits
Within those dazzling pearly gates!

Sorrow and grief, consuming fires,
May blight the fading prospect here;
But when earth's proudest hope expires,
A scene more glorious open there!
Within those realms of endless joy,
No pangs are there, no tears to dry!

Pleasure with wanton lips may woo,
And chant her syren song the while;
And the enchantress, ease, pursue
The pilgrim's path with winning smile!
But the true child of heaven forbears
To tamper with their tempting snares.

Worldly pride! Ambition's throne!
In lofty grandeur seems to rise,
Claiming an empire for her own,
Dazzling indeed to human eyes;
But faith, with eagle eye can see,
How hollow all their pageantry.

More bright, to him, those scenes afar,
The pilgrim through the gloom beholds;
And dearer to his heart they are,
Because enwrap in mercy's folds!
He knows their prospects cannot fade!
In truth are their foundations laid!

Spencerville, C. W.

The Kingdom of Christ.

(Conclusion.)

4. THERE is still a question remains, viz:—At what period is the kingdom of Christ to be manifested?—the consideration of which will further tend to clear this matter, and to prove that the kingdom is still *future*, in that sense in which it is the subject of promise. Now this period is evidently the *second advent* of our Lord.

Jesus himself tells us, 'When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;' (Matt. xxv. 31,) and further on he adds—'Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.' Verse 34. From these Scriptures, it is evident that Jesus will be then *personally* on the throne of his glory; and that the *saints* will only then receive the kingdom.

The texts just instanced will also serve to determine the sense of two others, and to fix the period of time mentioned in them. Matt. xix. 28: 'Verily, I say unto you, that ye which have followed me,—in the regeneration, when the Son of Man shall sit in the throne of his glory,—ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' The sitting of the Son of Man on the throne of his glory must be the same in both places; and therefore as the first is at this time of the *advent*, and the latter at the time of the *regeneration*, so the regeneration here spoken of must be at the advent, and can be no other than that mentioned in Romans viii. 19—23, when the earth shall be renewed, and the creature delivered, &c.

The other passage is Matt. xiii. 43: 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' The context shows that the *angels* are sent forth at this time 'to gather out of the Lord's kingdom all things that offend;' (verse 13,) and the context shows in the former instance that the *angels* come with our Lord when he sits on the throne of his glory: that a separation is made of the sheep and goats, in the same manner as in this instance of the wheat and tares: that as the goats are bid to depart into everlasting fire, so the tares are bound up in bundles for the burning; and that as the righteous are in the former instance invited to come and 'inherit the kingdom,' so in this latter instance they 'shine forth as the sun' in it. Both places refer to the same period; and this [as we have seen by the former parallelism] is at the regeneration, or millennial era, when the earth shall be renewed and yield its increase; the same period again as that in Romans viii. 18—23, viz: 'the manifestation of the sons of God,' when the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

The Lord further connects the period of the advent with his kingdom, first in Luke xii. 32—36, when he declares to his disciples that it is the good pleasure of their heavenly Father to give them the *kingdom*; and then exhorts them to sit loosely to the things of this world, that they may be as men that wait for their Lord, when he will return from the wedding. Secondly, in Luke xxi. 25—31, he describes the signs which shall terminate the times of the Gentiles, and usher in the *coming* of the Son of Man with power and great glory; (verse 27:) and when they see these signs begin to come to pass, they are to understand that 'their *redemption* and the *kingdom* of God are nigh at hand.' Ver. 28—31.

The *Apostles* in like manner connect the advent with the kingdom, an instance or two of which connection will suffice.

In 2 Tim. iv. 1, St. Paul gives Timothy a solemn charge before God and the Lord Jesus Christ, who, he says, shall judge the quick and dead at his *appearing* and his *kingdom*—thus making the judgment of the quick [or living] and of the dead, together with the appearing and kingdom of Christ, to commence or transpire at the same period. The mention of the judgment of quick and dead in this connection, however it may prove that the kingdom is necessarily future, will with some appear to postpone it to a period subsequent to the millennium.—This however only betrays that their notions of the judgment are not according to the general tenor of the Scriptures, [as will hereafter be seen,] and that they must seek for some more just and comprehensive view of that important subject. For the present, it must suffice to bring forward one other passage from St. Paul.

In 1 Cor. xv. it is revealed that there is an *order* in the resurrection, viz. 1st. 'Christ, the first fruits;' (verse 23,) with whom may be included that 'handful' as it were of saints, who came out of their graves after the resurrection of Christ, (Matt. xxvii. 52, 53,) and who together constituted the *sheaf* of the first fruits of the harvest. Lev. xxiii. 10. 2nd. 'They that at the coming of Christ belong to him;' (ver. 23,) in which must be included the *dead* in Christ, who are to rise first, and the *living* or quick, who shall be 'caught up together with them in

the clouds to meet the Lord in the air.' The 1 Thess. iv. 15—17, where this is made mention of, evidently relates to the same period spoken of in 1 Cor. xv. for here also it is said, 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;' and in Thessalonians it is declared to be, when the Lord shall descend, 'with the voice of the archangel and the trump of God.' But, thirdly, it is stated, 'Then cometh the end,' or, as it is in the original, 'then the end,' (ver. 24.) The three periods or epochs in this order of the resurrection are thus distinctly marked: 'Christ, the first fruits;'—'afterward they that are Christ's at his coming;'—'then the end.'—And what is this end? It is declared to be the period 'when he shall have delivered up the kingdom to God, even the FATHER; when he shall have put down all rule and all authority and power.' Now there must be some period of time, during which the Lord shall reign, and the saints possess the kingdom with him: we have seen that this period cannot be in this present dispensation; but that it is to be at the *Lord's advent*; and we here see that after the advent, which closes this dispensation, is to follow the end when he shall have reigned. The interval therefore must be between the advent and that end when he resigns the kingdom unto God, who shall then be all in all. And this corresponds with what is revealed in Daniel vii.; where 'the thrones are cast down,' that is placed or set down (*eteteran*, Sept.) and judgment is given to the saints, and they 'take away his dominion, to consume and destroy it to the end,' at which period of the expiration of the fourth kingdom it is, that the kingdom of the Son of man is first spoken of as a kingdom.—Compare verses 8, 9, and 21—27. It also corresponds with Rev. xx. 4. 'And I saw thrones, and they sat upon them, and judgment was given unto them,' &c., 'and they lived and reigned with Christ a thousand years;' after which the rest of the dead live, [v. 5.] and the books are again opened, and a judgment occurs, not of the saints, nor by the saints, but those only whose names are not found in the book of life, [ver. 12, 15.]

5. It remains only to notice a few of those passages, which may appear, at the first glance, to a person whose mind is prepossessed with the notion of the kingdom being this present Christian dispensation, somewhat irreconcilable with what has been stated.

It has been admitted already, that there is in the expression *kingdom of heaven*, or *kingdom of God*, a reference sometimes only to the circumstances of the religion of Christ. The passages of Scripture in which the kingdom is mentioned may consequently be divided into three classes. First, those which are so expressly referable to the future glorious kingdom, [as has been the case with most of those already adduced,] that they do not obviously bear any other sense. Secondly, those not immediately applicable to the circumstances of the future glorious kingdom, and which must therefore be limited to the religion; as for example, Matt. xi. 15; xxi. 43; Luke xii. 34. The third class [and that a numerous class] may be referred to either, or to both; as Matt. vi. 33.—The second class, however, ought not to be considered as contradictory to the others, nor in any way nugatory of them. The Christian religion, with its ordinances, and doctrines, and that in-

visible spiritual aid promised to the believer, is to be considered only as a means to an end.—The publication of these things is that 'gospel of the kingdom,' by which men are instructed, warned, or exhorted, in regard to the only mode by which they can ultimately attain to the glories of the kingdom.

But there are, among the class of texts just adverted to, some which speak of the kingdom of God as being *at hand*, [Matt. iii. 2.] as come *nigh* to them, [Luke x. 11.] and as come *unto* and *upon* them, [Matt. xii. 28; Luke xi. 20.] and this during the time of our Lord's ministry. But these may again be explained upon the same principle that is to be applied to the remaining texts of that class. See a previous article. But besides this, it must be observed that there are many things which are in their fulness and final consummation yet future, whilst yet they are frequently spoken of as already enjoyed.—I will here instance the *adoption*, which is not made manifest until the *body* is redeemed from death, as declared in Rom. viii. 23; whilst yet, in verse 15, we are said to have received the spirit of adoption. What is said of the redemption of the body shows us further that *redemption* is in its completion a thing future; even as in Ephesians iv. 30, we are said to be sealed by the Spirit unto the day of redemption. And yet again, in Ephes. i. 7, it is said in reference to Christ, 'in whom we have redemption through his blood.' Once more, *salvation* is spoken of as a thing future in the following places, Rom. xiii. 11; 1 Thes. v. 8; Heb. ix. 28; 1 Pet. i. 5; and yet in the following it is spoken as already arrived and received, Luke ii. 30; xix. 9. Rom. xi. 11; 2 Cor. vi. 2; Tit. ii. 11.—Now the latter texts cannot contradict the former; they must therefore refer to the 'giving knowledge of salvation,' or the receiving the grace whereby we are led to embrace the *hope* of salvation, and become meet for it. And those texts, therefore, which speak of the kingdom as already at hand, or as being come, have precisely the same relation, as in the above examples concerning redemption and salvation, to the other texts which postpone it to a future time.

There are however some three or four particular texts yet to be noticed, which seem to oppose a difficulty in the way of this view of the subject.

There is first the saying of the thief upon the cross—'Lord remember me when thou comest into thy kingdom;' [Luke xxiii. 42.] which conveys an impression, that Jesus entered into his kingdom after his death. It ought not, under any view of it, to be considered as a contradiction to those texts, which plainly declare that his kingdom shall be at his appearing; but the fact is, that the original is, 'when thou comest in [en] thy kingdom:' so that this text, when properly translated is strongly confirmatory of the view here taken.

The next is Luke xvii. 20, 21.—'The kingdom of God cometh not with observation; neither shall they say, Lo here, or, Lo there! for behold, the kingdom of God is within you.' The ordinary interpretation given by commentators is,—that the kingdom of God *within* them, must signify the dominion of grace in the heart: which interpretation would not so offend against the general tenor of the word of God, if it were not sought to force a similar sense, by virtue of

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the supposed meaning of this place, on all texts where mention is made of the kingdom. Many difficulties would thence arise: to instance one,—it would imply, that Joseph of Arimathea, who was still waiting for the kingdom [Mark xv. 43.] was without this inward grace, whilst the Pharisees possessed it. Certainly Joseph could not have been waiting for the kingdom in that spirit of faith and patience, which the mention of him seems to imply, unless the kingdom of God has been within him in a spiritual sense. Other commentators would therefore interpret it, 'The kingdom of God is among you.' But it does not appear that the word rendered within [entos] is ever used by the Greek writers of the Old or New Testaments in the sense con- tended for, and it is extremely doubtful if pro- fane writers so use it. And if this were the sense of it, how again could Joseph of Arimathea be said to be waiting for the kingdom, seeing it was already among them. In the spiritual sense, then, the kingdom cometh not with ob- servation; for the Spirit is like the wind, 'we cannot see from whence it cometh, nor whither it goeth.' But in regard to the manifestation of the kingdom, our Lord has himself described the signs, by which we may observe its approach, and know that the kingdom of God draweth nigh. And he clearly shows that it was not manifested in his days, since [as before has been stated] he spoke a parable for the express purpose of correcting the erroneous notions of some, who thought that it was about immediately to appear.

Another text brought forward as an objection by some is John xviii. 36. 'My kingdom is not of this world.' On this Koppe, whose Ex- cursus on this subject has before been adverted to, observes:—In fine, John xviii. 36, I cannot see to signify any thing but this [which we learn from the whole tenor of the life and doc- trines of Jesus], that the kingdom of Christ would not be like the kingdom of men; that is, especially, it would not be established by hu- man power, nor by the might of human armies. This was the only thing that was required to be stated by the Roman governor to deliver him from the fear that Jesus might in any degree assail the authority of the Roman Empire.' In addition to this observation it may be stated here, that throughout what has been advanced concerning the kingdom of God appearing in power and glory in the earth, 'it is the world to come whereof we speak,' and not the world as it now is.

There is, however, a text which at first view opposes a more formidable objection to the doc- trine here advocated; viz. Mark ix. 1. 'There be some standing here which shall not taste of death, until they see the kingdom of God come with power.' St. Matthew has it, 'all they see the Son of Man coming in his kingdom.' xvi. 28. Certainly these expressions—'the king- dom of God coming with power,' and 'the Son of Man coming in his kingdom,' are as strongly descriptive of the majesty of that kingdom, as they well can be; and seeing that this demonstra- tion of the power of it was to be beheld by some of those then standing by, and that it must be superior to that already witnessed by them, [such as the casting out devils, raising the dead, &c.] there seems to be nothing to which it can at all answer during the life time of any of that gen- eration, but the destruction of Jerusalem, or the pentecostal effusion of the Spirit; both of which have consequently been called the power and coming of the Lord Jesus Christ, in reference to this place. It happens, however, in this in- stance, that the context is entirely overlooked. In all three of the gospels in which this declara- tion of our Lord is recorded, [Matt. xvi. xvii; Mark ix. and Luke ix.] it is immediately fol- lowed, without any other matter intervening, by the narrative that Jesus, a few days after this saying, took Peter, James and John up into the mount, and was transfigured before them, and that Moses and Elijah appeared with them in glory. Now the connection of this narrative with the previous saying, in all three instances,—made more strikingly so in St. Luke by his

introduction of it; 'and it came to pass about eight days after these sayings, he took Peter, &c., might lead to the conclusion, that this transfiguration was an exhibition, in the way of pattern, to the Apostles of the power and ma- jesty which Jesus should display, when he should come in the glory of his kingdom: but it is put beyond reasonable question that it is so, by Peter who was one of the three witnesses to it; for he tells us in his second Epistle—'We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty;' and he then proceeds to point to this transaction, and to the voice of the Father which came from out of the excellent glory, which they also heard when they were with him in the holy mount. 2 Pet. i. 16-18. This shows therefore, that our Lord did not allude, in his declaration [Mark ix. 1.] to the period when his power and coming should commence; but to that visible specimen and earnest of it, which he here gave them.—English Literalist.

Communications.

Original.

The New Covenant.—What is it?

BY JOEL A. SIMONDS.

*It is not the covenant made with the children of Israel when they came out of Egypt. For G. d said it was not according to that covenant. Jer. xxxi. 32.

It is not the covenant by which men are saved in the gospel dispensation.

We are saved by faith in the covenant, or promise which God gave to Abraham. Abraham believed God and it was accounted to him for righteousness. Now it was not written for his sake alone, that it is as imputed to him, but for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead. Know ye therefore that they which are of faith the same are the children of Abra- ham. Now to Abraham and his seed were the promises made, which seed is Christ.—Therefore, if we are Christ's by faith, then are we Abraham's seed, and heirs according to the promise. If then, we are saved, it is by faith in the covenant which God made with Abraham four hundred and thirty years before the law was given to Moses on Sinai. It is written, 'The just shall live by faith.' We walk by faith, not by sight. Ye are all the children of God by faith in Jesus Christ.

The good men and women enumerated in the Heb. xi. all died in faith, we also wait for the hope of righteousness by faith. But why lay so much stress upon faith. Because faith is the condition in the covenant by which Abraham and the prophets, and the apostles and primitive Christians, and we ourselves, are saved. It is the essential characteristic of all of Abra- ham's spiritual seed. This seed, then, live by faith made to Abraham through his one seed (Christ) to be fulfilled at the resurrection of the just. Therefore the New Covenant can have no application whatever, to the spiritual seed of Abraham, who are to be saved on the condition of faith.

WHAT IS THE NEW COVENANT?

It is described in Jer. xxxi. 31, 34. 'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, [my cove- nant they broke, although I was an husband unto them saith the Lord, but this shall be the cove- nant that I will make with the house of Israel, after those days saith the Lord. I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.'

This description of the New Covenant suggests several points of inquiry.

With whom was this covenant to be made? With the house of Israel and with the house of Judah, for so God said. But does this refer to the literal or spiritual Judah? Let the circum- stances connected with the house of Israel and the house of Judah addressed in this passage, de- termine whether it refers to the literal or spiri- tual house of Israel.

Jer. xxxii. 37. 'Behold I will gather them, (the house of Israel and of Judah) out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place. 'Has God driven spiritual Israel into all countries in his anger, and in his fury, and great wrath? if so, when and where has he done it? Has he driven literal Israel out from the land of Israel into all countries in this manner? he has, (see their history,) this passage then applies to literal Israel.

Ezek. xxxvii. 17. 'When the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings, wherefore I poured my fury upon them, and I scattered them among the heathen, but I had pity, for mine holy name which the house of Israel had pro- faned among the heathen, and I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean. A new heart will I give you, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God. When did spiritual Israel dwell in their own land? when did they defile it by their own doings, so that God scattered them among the heathen? (Let it be borne in mind that spiri- tual Israel stands by faith, and when it ceases to have faith, it ceases to be spiritual Israel, and faith always produces good works.) If spiri- tual Israel was not cleansed, if a new heart was not given to them, if the Spirit of God was not put within them, when they became spiritual Is- rael, at what time will these promises be ful- filled to them? When and where could these Scriptures be applied, truly, to spiritual Israel? Have literal Israel dwelt in their own land? They have. Did they defile it so that God scat- tered them among the heathen? They did.—Did they profane God's name among the hea- then? They did. If God saves them will it be because of what they have done? It will not, but for his own name's sake. When spiritual Israel is saved, will it not be because they have been faithful? because they have overcome? because they have kept the faith? It will.—Then literal Israel must be described in the pas- sage just considered.

Ezek. xxxvii. 19. 'Behold I will take the stick of Joseph, and the tribes of Israel his fel- lows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in thy hand.'

What part of spiritual Israel does the stick of Judah represent? and what part does the stick of Joseph represent? Can any one tell? No. But it is easy to understand that it refers to li- teral Israel, that Judah represents the two tribes, and Joseph the ten tribes. This passage has reference to literal Israel.

Rom. xi. 25, 27. 'For I would not brethren that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.' In this passage Paul was addressing the brethren at Rome, who had become saints or spiritual Israel, by faith in the promise made to Abraham, as it is written, the children of the promise are counted for the seed. I say Paul was addressing the spiritual Israel at Rome, con- cerning a partial blindness which had happened

to literal Israel, until the fulness of the Gentiles be come in, at which time the Deliverer should come out of Zion, and turn away ungodliness from Jacob, and then says, 'This is my cove- nant unto them (literal Israel) when I shall take away their sins.' It will hardly be claimed that blindness in part has happened to spiritual Is- rael, consequently the new covenant that is to be made with the house of Israel and with the house of Judah, will be made with literal Israel, in distinction from the Israel which is made up of believers during the present dispensation.

I will next inquire,—When will this cove- nant be made?

AFTER THOSE DAYS:

What days? The days of their dispersion and desolation.

Isa. xi. 11, 13. 'And it shall come to pass in that day that the Lord shall set his hand a second time, to recover the remnant of his peo- ple, and he shall set upon ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four cor- ners of the earth.' Then when this thing is done, 'The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off.—Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' This is taking away their sin, and will take place after they are gathered.

Jer. xxxiii. 5, 8. 'And I will gather the remnant of my flock out of all countries whither I have driven them. Behold the days come saith the Lord that I will raise unto David a Righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely.' This passage teaches that they shall first be gathered, and then saved, and dwell in their own land.

Jer. xxxiii. 6, 7. 'Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, and I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first, and I will cleanse them from all their iniquity.' Verse 14. 'Behold the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and unto the house of Judah. In those days and at that time I will cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jeru- salem shall dwell safely.' 'The good thing spoken of is their being gathered and cleansed from their iniquity and established in their own land, under the reign of the righteous branch which will grow up unto David, and execute judgment and justice in the land.

Ezek. xxxiii. 23-31. Under the figure of a shepherd and his flock, the Lord says, 'And I will set up one shepherd over them, even my servant David, he shall feed them and he shall be their shepherd, and I will make with them a covenant of peace.' This is the new cove- nant, and is made after the Shepherd comes and gathers them together.

Ezek. xxxvi. 24, 28. 'For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness will I cleanse you. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.'

Here is the new covenant made with the very same people that were scattered among the hea- then, and dispersed through the countries, and it is made with them after they are gathered into their own land—the land that God gave to their fathers.

Ezek. xxxix. 23, 29. 'Therefore, thus saith the Lord God, Now will I bring again the cap- tivity of Jacob, and have mercy upon the house of Israel, and will be zealous for my holy name. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen. But I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, for I have poured out of my spirit upon the house of Israel, saith the Lord God.' If these Scriptures do not teach definitely and distinctly the time when this covenant will be made with the house of Israel, I do not see how that fact could be taught.

Two or three passages from the New Testa- ment must close our testimony on this point.

Rom. xi. 25, 27. 'Blindness in part is hap- pened unto Israel.' How long? 'Until the fulness of the Gentiles be come in.' How will this blindness be removed? 'The Deliverer will come to Zion, and turn away ungodliness from Jacob,' and he will make his covenant of peace with them and take away their sins.

Mat. xxiii. 38, 39. Christ said to the Jews, 'Behold, your house is left unto you desolate.' How long? 'For I say unto you, ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord.'—When the Lord comes, the house of Israel will receive him.

Luke xxi. 24. 'For there shall be great dis- tress in the land, and wrath upon this people.—And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles.' How long? 'Till the times of that Gentiles be fulfilled.' Well, what then? 'The Deliverer will come out of Zion, and turn away ungodliness from Jacob, and make the new cove- nant with them, and they shall be his people, and he will be their God for ever.' Amen.

What points are embraced in the covenant it- self?

1. God will write his law in their hearts, so that they shall not depart from him. 'I will put my law in their inward parts, and write it in their hearts.' Jer. xxxii. 39, 40. 'And I will give them one heart, and one way, that they may fear me forever. And I will make an everlasting covenant with them, that I will not turn away from them to do them good. But I will put my fear in their hearts, that they shall not depart from me.' Ezek. xxxvi. 26, 27. 'A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes. And ye shall keep my statutes and do them.' These wit- nesses testify that the people with whom the covenant will be made, will have God's law written in their hearts; that God will give them one heart, and one way, that they may fear him forever; that he will so put his fear in their hearts, that they shall not depart from him. That he will give them a new heart, and a new spirit, and cause them to walk in his statutes, and that they shall keep his statutes, and do them.

Has this item in the new covenant been ful- filled to spiritual Israel? Who has been made the partaker of such a blessing as this? None. It is reserved for the house of Israel and the house of Judah, when God shall take away their sins. If it should be claimed by any, that this covenant is fulfilled to spiritual Israel in the present dispensation, let them be reminded that spiritual Israel stand by faith, and that the greatest blessing God can receive, is received only by faith, and not in fact.

The next item is, God will be their God, and they shall be his people. 'I will be their God, and they shall be my people.' 'They shall be my people, and I will be their God.' Ezek. xxxvi. 28. 'And ye shall dwell in the land that I gave to your fathers, and ye shall be my peo- ple, and I will be your God.' xxxvii. 23. 'Nei- ther shall they defile themselves any more with

their idols, nor with their detestable things, nor with any of their transgressions. But I will save them out of their dwelling places, wherein they have sinned, and I will cleanse them, so shall they be my people, and I will be their God.'

These Scriptures teach that when the house of Israel and the house of Judah shall dwell in their own land, and when God shall so cleanse them and take away their sin, that they shall defile themselves no more with their idols, nor with their detestable things, nor with any of their transgressions, then, God will be their God, and they shall be his people.

Has this part of the covenant been fulfilled to spiritual Israel, in the present dispensation? If so, when, and where?

The next and last item of this covenant that I will notice is, That they shall teach no more, every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know him, from the least of them unto the greatest of them, saith the Lord.

Ezek. xxxix. 21, 22. 'And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.'

Verses 27, 28. 'When I have brought them again from the people, and gathered them out of their enemies' land, and am sanctified in them in the sight of many nations, then shall they know that I am the Lord their God.'

These passages teach that, when God shall set his glory among the heathen, so that all the hea- then shall see the judgment that he has executed, and when he shall have gathered the house of Israel out of their enemies' lands, and be sancti- fied in them in the sight of many nations, then shall they know that he is the Lord their God, from that day, and forward.

Has this part of this covenant been fulfilled to spiritual Israel, during the present dispensa- tion? No. When has it not been necessary to teach our neighbor to know the Lord? When has it not been necessary to go into all the world and preach the gospel? The very basis of hope in this dispensation, is the gospel: 'Go ye into all the world and preach the gospel to every creature.' Faith, the condition of the gospel, upon which the very existence of spiritual Israel depends, comes by hearing and hearing the Word of God. 'How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?' The new cove- nant then cannot be fulfilled until after the close of what is called the gospel dispensation.

Those with whom the new covenant will be made, will dwell safely. But those who are made heirs with Abraham by faith in the gospel, are as sheep in the midst of wolves, until the time of rewards.

Those with whom the new covenant will be made, have the law of God so written in their hearts, that they shall not depart from him. But those that believe the gospel, are continually li- able to sin, and have to watch and pray, lest they enter into temptation.

Those with whom the new covenant will be made, are God's people, and God is their God. But those believing the gospel, are God's people only by faith, and God is their God only by faith.

Those with whom the new covenant will be made, have no need to be taught the knowledge of God. But those believing the gospel, have great need to be taught, and to be after put in remembrance of these things.

Those with whom the new covenant will be made, walk by sight, knowing the things of the kingdom. But we walk by faith, believing the things of the kingdom.

The new covenant begins where the gospel preached to Abraham is fulfilled. The new covenant dispensation, is in the kingdom, con- cerning which the gospel is the news.

That dispensation gives the inheritance.—This gives only the spirit of promise, which is the earnest of our inheritance. All the salva-

tion embraced in the new covenant, will be beyond the advent.

Discussion.

DEAR BRO. MARSH:—I presume that many of your readers are anxious to know how our debate has come out, which was recently noticed in the Harbinger. And as it would occupy more space than one of your papers contain, and as the subject of Life and Death has been pre- sented largely in your paper for years, I will give only a short account of our debate.

It commenced on the 27th of Oct. at 10 o'clock. The weather was very rainy, yet a vast crowd of people gathered to hear. The question was—

Does the Bible teach the doctrine of the Im- mortality of the soul; or can that doctrine be reasonably inferred from the Bible?

Mr. Fowler commenced by reading a number of texts, such as the thief on the cross—Paul desiring to depart—Paul's earthly house of this tabernacle, and many other texts of like char- acter. In fact he occupied his twenty minutes in reading these Scriptures, and many of them he read without making a single remark.

When Bro. Wendell arose he took the first text Mr. F. quoted and remarked upon it, but he had not noticed half of them before his time was up. Then Mr. F. replied to what Bro. W. had said in regard to the Scriptures he had read, and thus Mr. F. kept on the negative of the question all the way through the debate, whereas it belonged to him to speak on the affir- mative. But Bro. W. did not care for this, for his great object was to preach the truth, which he did in spirit and in power, and that too with good effect.

Mr. F. made many hard remarks, called Bro. W. a perfect ignoramus, a disciple of Storrs,—said he had endorsed the sentiments contained in George Storrs's little contemptible book, which he held in his hand, and shook before the audience. He would then read from a work from Alexander Campbell, against the doctrine of final destruction of wicked men!

The discussion continued two days and two evenings, and all the time that each occupied was seven hours a each, and about half the time that Mr. F. occupied was spent in reading the writings of a man who would be shut out of a Methodist meeting house about as soon as George Storrs would.

Bro. W. paid no attention to what was read from Campbell, for it had nothing to do with the question, but every text of Scripture which Mr. F. quoted, Bro. W. noticed.

In one speech which Bro. W. made on the final destiny of the wicked, he quoted between fifteen and twenty texts of Scripture, and Mr. F. met them all by simply saying, they all had ref- erence to temporal judgments, and in fact he did not notice one fourth part of the texts that Bro. W. quoted. Thus it continued till the second day in the afternoon, when it was moved for an adjournment. Mr. F. proposed that they make their last speeches that evening. No objec- tions were made, and the meeting adjourned till 7 o'clock, at which time Bro. W. arose and said, I now design to prove the negative of this question.

First, From the divine record that God has given us, in regard to the condition of man in his present state.

Second, From the divine record that God has given us of the condition of man in death. And then from the divine record that God has given us of the wicked in their final destiny.

He then commenced on the first point, and went through the Bible on that point, and so also with the other two points, until his hour was up, (for they had an hour for their closing speech.) The affirmative had the last speech, and during that speech many misrepresentations and false assertions were made.

He stated that the doctrine that W. had been preaching, never had made men any better, but its direct tendency was to make them worse, and that it made Infidels and Universalists, for it was

just what they liked. He stated again that the doctrine he had preached would annihilate in- fants, which Bro. W. explained time and again, and declared that through the resurrection of Christ, they would have a resurrection. He stated again that he was once an infidel, and be- lieve just as W. does that when a man dies that would be the end of him, but by reading the Bible he became convinced that he had an immor- tal soul, and for fear of eternal torments he re- pent, and turned to God, and the preaching of eternal torments had converted thousands, and that thousands were now in heaven praising God and rejoicing there, that they ever heard the doctrine of eternal torments! That is indeed serving God through fear of the devil!

He finally closed by saying that his sword was drawn, and he would war against this Storrian, this infidelity, for it was a doctrine of the devil, and he would do all he could to drive it back to its native hell!

Such remarks as these—his strongest ar- guments—will only do for secretarian bigots like himself.

When Mr. F. got through Bro. W. asked the privilege of simply correcting some misrep- resentations. They would not give him the privilege. A request was then made for the house for Bro. W. to preach in the next even- ing, but it could not be had. Bro. W. then gave notice that he would review Mr. F.'s last speech the next Sunday, and the result is that many minds are become interested in the great truth of eternal life through Christ only.

But you cannot imagine the bitterness mani- fested by some against this truth; yet it is mighty and will prevail. It is like fire in dry stubble in a windy day: the more it is beaten, the more rapidly it will spread. But I must stop before I weary you, and the patience of your readers. Truly, I would say in conclusion, that the truth is gaining ground here, amidst all opposition, and hope it will until the day of Christ. I hope, Bro. Marsh, that you and all the dear brethren and sisters who are looking for the coming of our King, will remember us in Pennsylvania, and not forget that we are with you, strangers and pilgrims, but very near the glorious inheritance for which our fathers looked and for which we now sigh. There all the friends of Jesus will meet in one family, and there happiness will know no sorrow, and all tears will be wiped away, and all the people will be righteous, and rejoice for evermore. Amen.

CHAS. CRAWFORD.

Blooming Valley, Pa., Nov. 14, 1852.

TREATMENT OF WEAK BRETHREN.—Would you chop a notch in a favorite fruit tree already bend- ing under the storm? Would you dig a hole through an embankment trembling under the pressure of water? Would you cut off a left arm because with it you may not be able lift so heavy a weight as with the other? Would you forsake your infant child because it cannot render the service of a man? Then why take occasion to speak of another's weakness before his ene- mies? Why forsake him because he is not so strong as thou? It's all wrong. Is he pressed by the tempest of persecution? Stand up by him as a prop. Is he trembling under the weight of sorrow and affliction? Strengthen him by your prayers. Is he not worth quite so much as thou, or some other man? Let him live for what he is worth. Is he but a babe, and able to do nothing? Nourish him. He may yet become a man and work after you can not. But yet you go on denouncing, forsaking, speaking evil of him! Why do you do thus? Are you omniscient, ro omnipotent, or have you even no superiors in the world? Shame on you—shame.

A great thought is better than a good fortune, and the blessing of it is perpetual, the presence of it in the soul is like converse with an angel. He who has one such guest to dwell with him will not go abroad for society.

Persons writing on business will save us much trouble by giving postoffice, county and State.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, JANUARY 8, 1856.

THE HARBINGER.

But few men of the present age, in matters of religion, act understandingly, or from the conviction that truth makes on their hearts. The great mass either passively float in the popular current, without inquiring why they are there, or whether they are bound, or they are moved by the excitement of the moment, without understanding what power excites them to action. In either case it is nearly impossible to reach their dark minds with the light of truth, so as to arrest and enlist their attention to attend to its demands, and be guided by its teaching.

In matters little whether the multitude are blind in passive obedience, or under some undue excitement—they will give bountifully of their means to sustain the cause with which they are identified. We name the blind and passive Catholics, and the most excited enthusiasts, in proof of this assertion; for if any amount of money is wanted, it flows at once into the treasury, at the word of their leaders; and it is given, not because an enlightened judgment prompts them to the act, but because they are required to do so.

The truth is not sustained by either of these classes, for it does not blindly lead nor unintelligibly excite its followers to action. It first enlightens the mind, and then leaves those it has blessed with its rich treasures to present in return their free-will offerings, according to their respective abilities. They act understandingly and conscientiously in all they do. They identified themselves with the unpopular cause of their Lord because the light and power of truth made it their duty to do so, and all they have given for its support has been imparted on the same principle.

Such men and women have been few in all ages; they have constituted the 'little flock'—have, as a general remark, been 'the poor of this world'—hence the cause of truth has not unfrequently suffered for the want of money to sustain or help carry it forward. But few of the wise, rich and noble of this world have been among its humble and despised followers. This state of things, as might reasonably be expected, and as the Word predicts, will increase as we draw near the termination of the times of the Gentiles; therefore greater will be the trials and higher the responsibilities of the few who will abide in the truth, in the perils of the last days. Have we not reached that hour? Doubtless we have; and what is your duty in the case? It is plain and imperative—we should do all we can with all the means in our hands, to enlighten others. The blind, passive multitude and the excited errorists will lend no aid in this good work; it must be carried forward by an enlightened and benevolent few. Through their agency every good cause that ever blessed the world has been sustained—and even now, the moral and benevolent enterprises of the day, to say nothing of the best of all causes, are in a great measure dependent for their support on the charities of the benevolent, hence it is no new or strange thing for those engaged in a good cause to appeal for help to its friends. If there is anything strange in the case, it is that when they are called on for aid, they should not heed the call, especially when no important demands have been made on their benevolence for a considerable time. Such is the case among us as a people, for but little has been done by us for a few years past, in the way of donations for the spread of truth. Perhaps we have erred in not keeping this matter fresh before our readers. But certain mistaken ones, as we thought, made it inexpedient for us to do so. They falsely represented that we were rich, and so far as the report was believed, it closed up the channels of benevolence towards the Harbinger. The Lord forgive them. Under those circumstances we chose to suffer the injury they brought upon us, and do what we could, as long as we could, to sustain the cause with our own means. This we have done, and our means are so far exhausted that we can go but little further as we now publish the Harbinger, without efficient aid. Under a forced sale, all the property we have, would but a little, if any, more than pay our debts; and that we may pay them, we are endeavoring to sell our house. Had we more funds of our own, we would use them before calling for aid from others, but we have not, hence we appeal to them for help with confidence, knowing that the case is urgent, and that we plead for the cause of truth. And shall we plead in vain? Have the professed friends of

the truth nothing to give of their abundance, or of what they possess, to aid it at this time of need? We hope better things of them—things that will show they love not in word only, but in deed also.

The specific objects for which we need assistance are—to free the Harbinger from its present embarrassments, and to aid in continuing its publication weekly on better type and at its present size. A strict account of all that may be given, will be kept and published, and our books shall be open for inspection at all suitable times, to all proper persons who for their own or other's satisfaction, may wish to know the state of our affairs in this respect. Let each one who feels an interest in the prosperity of the cause we advocate, act in the matter as duty may dictate, and we request that they let us know what they will do soon, that we may make our arrangements for publishing the Harbinger accordingly.

It may be proper here to remind those who are indebted for the Harbinger or books had of us, that they may, if they will, render essential aid in this time of emergency by paying what they owe us. To urge them to do so would be superfluous, for if a sense of justice and a knowledge of our wants will not move them to act as they should, we can say nothing that will.

Our agents and many others may render us much assistance by interesting themselves in collecting old accounts and obtaining new subscribers to the Harbinger. In a word, if all its friends will do all they can for its release from embarrassment, and for its future efficient support, the work will be accomplished, and the Harbinger will continue to be the unfettered and free banner of the glad tidings of the Kingdom at hand, to waiting thousands.

OUR VISIT TO HARTFORD AGAIN.

SOME remarks on this matter, in the Watchman for Dec. 15th, make it our duty to notice it again. Bro. Turner still persists that we have given evidence of 'doubts' of our 'theory.' If we understand the meaning of words, what he has said at different times on this point, does not fully harmonize. In his first notice of our lectures in Hartford, in the Watchman for Nov. 17th, he says:—'He gives evidence to some minds that he sometimes doubts himself'—evidently meaning to be understood that this 'evidence' was gathered from something that we said while in Hartford. We called on him to correct the mistake, assuring him that we had no 'doubts,' &c., to which he replied in the Watchman for Dec. 1st, as follows:—

'In our intimation that you gave evidence to some minds that you have doubts of the truth of your theory, we have not intimated that you have recently said any such thing.'

Mark, if we 'said' no 'such thing' in Hartford to give evidence of 'doubts,' then Bro. T.'s first statement is incorrect that when there, we said words which did give such evidence! But notwithstanding this plain assurance has been given that we 'said' nothing to cause any one to suppose we had doubts, in the Watchman for Dec. 15th, in sustaining his assertion that there were certain 'minds' in Hartford who were 'impressed' that we had 'doubts,' he says, 'If Bro. Marsh desires it, we will now give the names of several who spoke of this impression of their own accord; and they listened to all the editor's lectures.' Mark, if they 'listened' they heard what we 'said,' hence this and Bro. T.'s second statement that we 'said' nothing to give such impression, do not agree!—We hope Bro. Turner will correct this three-fold discrepancy, for to harmonize it with itself, or the facts in the case, he cannot.

If we 'said' nothing, and we did not, to give evidence of 'doubts,' pray, through which of the senses did the 'several' who 'listened' to our 'lectures,' get the 'impression' that we had 'doubts'? They got this 'impression' by listening, and according to Bro. T.'s admission, we 'said' nothing to give it, hence it must have been made by listening to something besides what we 'said.' Was it to our seeing, hearing, smelling, or feeling to which these 'several' 'listened,' and got their 'impression'? We leave Bro. T. to answer.

Another point that claims our notice is, Bro. Turner's offer, in the Watchman for Dec. 15th, to debate this question, somewhere in New England, &c. At a previous date he has given us to understand that a refusal to discuss the question, would be to him good evidence that we have 'doubts' of our 'theory,' and says he is willing to be judged by the same rule, &c. Why then, has he long declined complying with our repeated request for him to defend his position on the 'times of restitution,' by a reference to the prophets? God has spoken

by the mouth of them all, relative to those times, but still Bro. T. does not avail himself of their testimony! Would he not do it if he was conscious that they sustained his theory? So it looks to us. But because he does not, and declines our repeated request to do so, would it be generous in us to say he 'doubts' his theory? No, for he may have some other reason which he has not yet seen cause to give. But it would be as generous in us, in this case, to judge him as having doubts of his theory, as it has been for him to judge that we have doubts because 'several' were impressed by something besides what we 'said' that we had 'doubts' and because he imagined we would not debate our theory! Before we can say yes or no to his proposition for a public debate, our request to him, to name the prophets that sustain his theory of the times of restitution, must be disposed of. Peter says,—

'Times of restitution of all things, which God has spoken by the mouth of all his holy prophets, since the world began.' Acts iii. 21. Bro. T. understands this restitution to refer to the new creation state. If he is correct he can sustain his position by the plain word of the Lord which he has spoken by his prophets. Will Bro. T. name a few of the many books, chapters, and verses where this testimony, in his favor is found, if any such evidence exists. We do not call for any thing but the word of the Lord. He has spoken in reference to the case, and means what he says, and we believe his word. Will Bro. T. comply with this request? or has he declined? and is he endeavoring to cover his retreat by proposing a public discussion of some other question, on which he would not be confined for proof to the PLAIN WORD OF THE LORD? Charily leads us to hope better things—but the manner in which he disposes of this matter, will determine by what motive he is actuated.

Again, in the Watchman for Nov. 17, Bro. Turner in speaking of our visit to Hartford says, 'there is not a direct text in the Bible' to sustain the position 'that the restitution pertains to the land of Canaan and the people of Israel, and confidently asserts that there 'is not a man who advocates the theory who can produce one' text in its favor. In the Harbinger for Dec. 11th, in answer to this mistaken declaration, we referred him to the thirty-sixth chapter of Ezekiel, as containing the proof, which he was so sanguine could not be produced. But how does he dispose of this chapter? We will hear him.

'There is, however, all the evidence that any reasonable mind can desire, that the 36th of Ezekiel was fulfilled in the return of the Jews from the Babylonian captivity. This it would be easy to show to unprejudiced hearers, but it would be of no service to present the evidence to the Elder [Marsh] in the present determined state of his mind.'

Without consuming time and space to point out the many inconsistencies of this evasive answer, we will look at the thirty-sixth chapter of Ezekiel, a little in detail, to see whether or not it had its fulfillment in the return of the Jews from the Babylonian captivity. We are glad Bro. T. has thus committed himself on Scripture and facts, and hope he will do so again, that we may have something more reliable to investigate than his objections and imaginations, and other's impressions about our 'doubts'—we love to dwell on the plain word of the Lord, and matters of fact. But did Ezek. xxxvi. have its fulfillment in the return of the Jews from Babylon? Bro. T. has taken the affirmative, and we take the negative of this question, and we now offer the following evidence to sustain our position.

1. The Jews are not the subjects of this prophecy. It was given in reference to the 'house of Israel'—verse 17. This fact alone is fatal to Bro. T.'s position.

2. This 'house of Israel' instead of being carried into captivity to Babylon, was 'dispersed through the countries.' Verse 19. This is another fact in Bro. T.'s way.

3. The Jews, or house of Judah, returned from Babylon, but the house of Israel, the subjects of this prophecy are to be 'gathered out of all countries.' Verse 24.

Ezek. xxxvi. 24-30. 'For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.'

'Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you.'

'A new heart also will I give you, and a new spirit will I put within you: and I will take away

the stony heart out of your flesh, and I will give you an heart of flesh.

'And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.'

'And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.'

'I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.'

'And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.'

Mark! when this prophecy shall have its fulfillment, the people to whom it relates will be a cleansed people, in possession of a new heart and the spirit of God, will walk in the statutes of the Lord, and he will be their God, and they his people. And besides they will 'no more' be subject to 'reproach of famine among the heathen.' Stubborn facts say that this has never been true of the Jews since their return from Babylon. It has not, therefore, been fulfilled in them. But it will, all, have its gracious and glorious accomplishment in the house of Israel, when they shall be gathered to their land—for as verse 36 says:—

'I THE LORD HAVE SPOKEN IT, AND I WILL DO IT.' Amen.

5. Did the Lord 'do better' to the Jews on their return from Babylon, than at their 'beginnings'? No; in no sense of the word. Then the prophecy has not been fulfilled in them, for it thus promises to do to Israel when they shall be gathered. 'I will do better unto you than at your beginnings.' Verse 11.

6. Since the Jews returned from Babylon, have they been 'devoured, bereaved, borne the reproach of the heathen and the people, and fallen NO MORE?' Undeniable facts testify that all these things have come upon them. But when Israel shall be gathered, as this prophecy predicts, these evils will never again befall them, for, 'Thus saith the Lord God: Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;—Therefore, thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy rations to fall any more, saith the Lord God.' Verses 13-15.

Other points in this prophecy could be noticed to show that it did not have its fulfillment in the return of the Jews from the Babylonian captivity; hence, we must look for its accomplishment in the future restoration of the land and house of Israel. This, we feel assured, is the correct view of this important prophecy, and as a disinterested expositor of the sacred Word, who desires to impart light, rather than sustain a theory, we think Bro. Turner is in duty bound to either admit the correctness of the application which we have made of this prophecy, or endeavor to show by undeniable facts that his view of the matter is correct. We kindly, but urgently, for the truth's sake, request him to do one or the other, or cease objecting to the light in which we present it.

Here we would gladly dismiss this subject, so far as personalities are concerned, but duty to the cause of truth requires that we should notice one more of Bro. T.'s ungenerous charges against us. Should we let it pass unnoticed, so far as the influence of him who made it is left, the doctrine we advocate must fall into disrepute. Hence, though an unpleasant task for us, yet, for the truth's sake, it is our duty to stand up in our own defence. Why have we been driven to this necessity? Why has Bro. T. thus assailed our character? First, by representing that we zealously advocate a theory which we give evidence to others that we doubt! and now he charges us with dealing in a 'multitude of misrepresentations' to maintain an erroneous theory? Is such unkindness to be practiced and tolerated among us? Is it courteous, to say nothing of the spirit of christian kindness, to indulge in such things? What has been our offence, that we should be thus held up to public contempt—for a man who will do as we are accused of having done, is contemptible in the estimation of every man of good sense, and is unworthy the confidence of any body, as a minister of the gospel, or an editor of a religious paper. We, in our recent lectures and published reports of them, did not assail the character nor sentiments of Bro. Turner and those of his faith; but treated them with christian courtesy—and why should we receive a different treatment at his hands we know not. In charging us with misrepresentation he says;

'But we are not misrepresented alone, Bro. Luddington was misrepresented in the editor's account of his visit to New York.'

Bro. Holkins, of Warehouse Point, was also misrepresented, as to his argument on definite time, in connection with the thousand years past; also in reference to his view of the witnesses. The theory of the thousand years past was grossly misrepresented, by stating that Bro. Holkins is its foundation, and that it rests on the argument of Bro. Holkins, as murdered by the editor. Now, notwithstanding this multitude of misrepresentations, we could name several more who were written the space; but still, we charitably hope that they are not intentional, but are the effect of a mistaken zeal to maintain an erroneous theory, which is as a veil on his face when he reads Moses and the prophets.'

Is it fair and generous to deal in such wholesale charges as this paragraph contains? It is not. If we have misrepresented Bro. Turner, he should have quoted our words in which he supposed we had misrepresented him, and given us an opportunity to have either justified what we had said, or to have made an honorable correction. And the same course should have been taken by him in every other case, or he should have remained silent on the subject. But as the matter now stands, we are unqualifiedly charged with misrepresenting him and others, without his naming the character of the misrepresentation, or the persons misrepresented, with the exception of himself, and Bro. Luddington and Holkins. As we have the testimony of these two brethren in reference to this matter, we will first give what we have said about Bro. Luddington, and then hear what he says in reference to the same, and leave others to judge whether or not we have misrepresented him. In our 'Eastern Tour,' published in the Harbinger for Nov. 6, we say,

'Our interview with Bro. Luddington, (who preached to the congregation in Newark, N. J., on the day of our meeting in New York,) and other brethren in the city, gave us the satisfactory evidence that the light is spreading relative to the character of the future age. Though all do not, as we conceive, see the whole light on this great subject, yet they have become so far enlightened as to materially change their sentiments in reference to these matters: it is seldom now we find one who will advocate the dissolution of the heavens and earth at the coming of the Lord. They readily admit that it will take time—how long, they cannot tell—for him to effect the great change that will necessarily take place in the transition from the present state, to the new heavens and new earth state. This is a great advance from the absurd position of those who make no more provision in their theory, than the twinkling of an eye, for the accomplishment of this mighty work.'

In noticing these remarks, Bro. Luddington says, in the Watchman for Dec. 1st:—'Now I did not design to convey the idea, by any remark that I made, that I was in sympathy with the doctrine of the 'Age to come,' as it is taught by the Harbinger, for I frankly confess that I am not. I believe most fully, that when Christ comes, he comes to rouse the 'quick and dead,' to reward with life and a kingdom, those that have waited for him, and to 'slay those that would not that he should reign over them.' I believe that I did say that I thought some time would be required in the execution of the judgment.'

Let the candid carefully compare our and Bro. Luddington's respective statements, and we feel assured they will find no disagreement between them, notwithstanding, as we suppose, Bro. L. wrote by the suggestion of Bro. T., near the time when Bro. L. was elected an associate editor with Bro. T., and after we had been in Hartford. As Bro. L.'s article has neither date nor the place where it was written attached to it, and as it appears in the Watchman in which is published the minutes of the Hartford meeting, at which Bro. L. was elected editor, we presume the article was written in Hartford, under the advice of Bro. T. Hence, as we may suppose, the strongest case of misrepresentation was made out that Bro. L. in conscience could present. But instead of it showing a disagreement between our respective statements, it clearly proves that they harmonize.

We will now see whether or not we have misrepresented Bro. Holkins. In the Watchman for Dec. 22, Bro. H. has an article which was written with special reference to what we said in our notice of him. We would give his article entire, if the nature of the case demanded it, and it would not extend this article to an unreasonable length. We will quote all that pertains to the matter in hand: it is an extract from our 'Eastern Tour,' given in the Harbinger for Nov. 27, with Bro. Holkins' remarks interspersed in brackets, and reads thus:

'Bro. Holkins has obtained what to him is very certain evidence that the Lord will come, we think, a year from next fall.' [Not so: a year from this fall, Bro. Marsh.] 'His evidences, in substance, as

count of his visit to New York. Bro. Holkins, of Warehouse Point, was also misrepresented, as to his argument on definite time, in connection with the thousand years past; also in reference to his view of the witnesses. The theory of the thousand years past was grossly misrepresented, by stating that Bro. Holkins is its foundation, and that it rests on the argument of Bro. Holkins, as murdered by the editor. Now, notwithstanding this multitude of misrepresentations, we could name several more who were written the space; but still, we charitably hope that they are not intentional, but are the effect of a mistaken zeal to maintain an erroneous theory, which is as a veil on his face when he reads Moses and the prophets.'

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We see no cause for pursuing the latter but increasing considerations for adhering to the former more faithfully than ever. And may Bro. Turner, and all those who look to him or us for an example in spirit or in practice, in the future, show by their fruits that they have a corresponding feeling in this important matter. Without charity, which 'thinketh no evil,' we are 'nothing.'

We hope not to be called upon to notice this unpleasant matter again—and, in conclusion, would remind Bro. T. that should he succeed in sustaining his charges against us, the foundation of God nevertheless would stand as sure as ever, or the truths we advocate would not thereby in the least be invalidated. They are not dependent on such a frail worm as we are. If we should prove to be a Judas, God's eternal purpose relative to the Restitution would not be frustrated. Therefore, Bro. T. do not waste any more of your precious moments in warring against 'flesh and blood,' or us. If you have any thing more to say in the case, let it be in reference to what the Bible says about it. And let the plain word decide what is truth. Will you do it? We will.

THE MYSTERY SOLVED.—The first edition of this work is now exhausted; hence we can supply no more orders for it until another edition is printed, which we understand by Bro. Bywater, will be in a few weeks: we will give notice when the work will be ready for delivery.

SINCE issuing the last No. of the Harbinger, we have commenced erasing from our books the names of non-paying subscribers. Duty demands that we should do it. We hope when they see that the Harbinger is withheld from them, they will pay up arrears and order it again.

Among the resolutions adopted by the Conference of the Methodist church south, was one, that preachers should, once a month, preach to the colored people upon the plantation of their masters.

A SIGN OF 'THE LAST DAYS.'

It shall come to pass in the last days that 'some shall depart from the faith, giving heed to seducing spirits and doctrines of demons,' &c. 1 Tim. iv. 1. The rapping spirits to their deluded 'mediums' and mistaken advocates are showing 'signs and wonders.' They would 'deceive, if possible, the very elect.'

But in some cases they assume so much, and appear so presumptuous, that there should be in their blasphemous absurdity, some antidote. 'The Spiritualist Society of Harmonial Brotherhood in Chicago,' advertise a meeting 'by Divine request.' It is for all 'mediums and spiritualists' in the neighboring towns.

They have a bank called 'The Bank of Chicago.' Its acting president, J. B. Eddy, when inquired of for the name of the president of the bank, said, 'God Almighty!'

'Who is cashier?—Jesus Christ!'

'Who are the directors?—The twelve apostles!'

Thus the marvellous dupes claim to act as inspired men. 'By Divine request,' they send out their invitation to all the 'mediums' in that region. Then to make their money making bank reputable, or to show their blasphemy, God Almighty, Jesus Christ and the blessed twelve, are called in as its officers.

The above is obtained from a resident of Chicago, and several advertisements from their city papers. Thus, 'Wicked men and seducers wax worse and worse, deceiving and being deceived.'

J. B. C.

EXPOSITION OF DANIEL XI.

(Concluded.)

'And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation shall be accomplished, for that that is determined shall be done.'

'And the king,' (i. e., 'a certain king,') shall do according to his will. This cannot apply to the Papiacy, or 'little horn' of Dan. vii., for his dominion was to be taken away; but this king, or kingdom, is to 'prosper till the indignation be accomplished.' Rome was divided as early as A. D. 330. The seat of Empire was then removed to Constantinople. Its final division, however, took place according to Gibbon, A. D. 364; and although some of the Emperors attempted to reunite the two divisions, it was never accomplished. In A. D. 486, the Western Empire fell, and was divided into ten kingdoms. This event prepared the way for the rise of the 'little horn,' (Dan vii. 24, 25,) and this was the power that was to take the lead in the Western Empire for 1260 years, and the identical government referred to here in verse 31—35, which was to persecute the church of God. The Eastern division of the Roman Empire enjoyed prosperity for a long time after the Western division had fallen; but finally, in A. D. 1453, it fell into the hands of the Ottomans, or Turks. The dominion of the Turks included all the Eastern Empire of Rome, and they have maintained their power in the East from their first ascendancy to the present time.—Now as Daniel traces the history of the little horn, which was to rise in the Western Empire, till its secular power is taken away, he returns and takes up the history of this 'certain king,' following the events of another organization, until the chain terminates at the last end of the indignation. With this view, we obtain a harmony of the prophecy.—With regard to this subject, we find an analogy in Revelation, 9th chapter, where John commences with the Mahomedan power, runs down through a history of several centuries, and then returns back (chap. 11) to the time when the church flees into the wilderness, and bringing us down the stream of time, terminates both series at the sounding of the seventh trumpet, and the end of the world. 'He shall exalt himself above every god.' The Mahomedan power has acted in the 'most absolute and arbitrary manner. It has exalted itself above all laws human and divine, and in many respects enjoined what God has forbidden, and forbidden what God has commanded. 'Prosper until the indignation be accomplished.' It may be here objected that the Mahomedan power has not prospered since 1840. But although the fulfillment of prophecy has been marked by the breaking down of its independent sovereignty, yet under the fostering care and supervision of the allied powers of Europe, the armies of the Sultan have been increased, and preparations for war, on an extensive scale, have been made; and thus will this government prosper until the final blow is struck, that terminates its reign.

'Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all.'

'Nor the desire of women.' 'The history of the whole human race proves that honorable marriage to one husband, is the general desire of women.' When the conjugal relation was instituted in Eden, God declared in respect to it: 'Therefore, shall a man leave his father, and his mother, and shall cleave unto his wife; and they shall be one flesh.' This institution was intended to be sacred and inviolate, and was ordained for the personal happiness of the parties, and the general welfare of the community. But the sanctity of the conjugal relation is violated by the organic laws of the Mahomedan Empire. It was provided by law, that the followers of Mahomet might have four wives, and as many concubines as they could support. Thus were the sacred obligations of matrimony disregarded, and trampled under foot, by the founder and legislator of Mahomedanism.

'28. But in his estate shall he honor the God of forces, and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things.'

When Paul preached Christ at Athens, the philosophers of Areopagus 'accused him of preaching a foreign God, (Mede) i. e., a God of whom they had not heard, a new divinity. The Mahomedans worship their Prophet as Christians do their Savior. By virtue of this worship, therefore, he was honored as a 'God, whom his fathers knew not.' 'The god of forces, or fortresses, is the favorite idol of kings and heroes.' (Cott. Bible.) We are informed by Gibbon, that 'one of the Palatine Caliphs silenced an indiscreet question by drawing his cimeter; 'This,' said Moez, 'is my pedigree.' This incident illustrates the feeling of the votaries of Mahomet, and shows their confidence to have been in the god of war. It is well known that the very basis on which they stood, in the propagation of their religion, was the power of the sword. 'With gold and silver.' The immense quantities of the precious metals obtained, by their multiplied victories, were distributed among the soldiers of Mahomet, except one-fifth part, which he reserved for himself.

'39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain.'

'And shall divide the land for gain.' The vast dominions of the Mahomedan Empire were divided into Provinces, over which were appointed Pachas, or Governors. These Pachas were required to remit to the general government a certain amount of funds for civil and ecclesiastical purposes.

'40. And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind with chariots, and with horses, and with many ships; and he shall enter into the countries, and shall overflow and pass over.'

'And at the time of the end,' i. e., the time just preceding the end, 'shall the king of the south push at him.' At whom? at that 'certain king.'—It may be well to observe, that the most remarkable Pacha of Egypt since 1810, is Mehemet Ali. He was favored with a series of successes, in warring against the Porte, from July 30, 1832, to July 14, 1839. In the year last specified, July 16, the Holy Alliance of Europe proposed to the Porte a negotiation with Mehemet Ali; and after much expostulation with the Sultan, the four powers—England, Russia, Austria and Prussia—prevailed upon him (Aug. 11) to make the Pacha of Egypt hereditary in the family of Mehemet Ali. Here we have a perfect fulfillment. 'And the king of the north shall come against him.' It is obvious that the power to be pushed against is that 'certain king,' viz: Turkey; (see exposition of 36 verse.) for it is spoken of as distinct from the king of the south, and the king of the north. After tracing the history of the Western Empire, the Prophet returns to the Eastern Empire, and planting his feet on the seat of government, the metropolis of that vast Empire, now under the dominion of the Turks, and viewing the kingdoms from that point of observation, he calls Egypt 'the king of the south,' because it is the only kingdom lying in that direction; and Russia, 'the king of the north,' because it is the only power situated towards that point of the compass. Within little more than a century, the dominion of the Czar has been extended over Finland, Poland, Transylvania, Moldavia, and other Provinces in Europe; and in Asia, over Georgia and Circassia. The last two countries specified, contain an area of 80,000 square miles. The length of the Russian Empire is 11,434 miles, being much larger in extent than the territory of ancient Rome; but the population is not so great. 'Shall come like a whirlwind.' In describing the rapidity of Alexander's conquests, Daniel says:—'He came

From the west on the face of the whole earth, and touched not the ground.' The word usually translated whirlwind, says Kito, 'means more properly a storm.' Hence the propriety of an expression in Ezek. xxxviii. 9 'Thou shalt ascend and come like a storm, i. e., a whirlwind. But who is to come like a storm? Gog and Magog, or as one writer expresses it, 'the Prince of Rosh,' i. e., Russia.—This is another evidence that Russia is 'the king of the north,' or 'north quarters,' (verse 6.) The two leading characteristics of a whirlwind are, 1st, velocity; 2d, irresistible violence. Hence we conclude in respect to this fulfillment, 'a short work will be the Lord make upon the earth.' The position here taken has been objected to by some, from the idea that it would require too much time for the accomplishment of the work, and consequently place the coming of our King too distant in the future. But it may be remarked, that a greater work was performed by Buonaparte in less period than three months, and can we not rely on the word of God when he declares it shall be done? With chariots and with horsemen, and with many ships. 'The military forces of Russia surpass in number any other ever been in time of peace in Europe.'—(John S. Maxwell.)

From a work entitled 'Europe, or a general survey of the present situation of the principal powers, by a citizen of the United States,' we extract the following:—Russia, in fact, from its vast extent and population, and its peculiar political and social institutions, is able to keep on foot constantly, without an effort, a military force fully equal in numerical amount to the union of the greatest armies which all other powers can raise by the most painful and ruinous exertions. 'This enormous force can be augmented at pleasure, as occasion requires, to an indefinite extent, under the direction of a corps of the most intelligent and accomplished officers in Europe. Not all Europe combined will be able to resist its progress, whenever the vast machinery is seriously brought to bear upon the independence of other nations, by an able and ambitious Emperor.' 'Thou,' says the prophet Ezekiel, 'shall be like a cloud to cover the land, thou and all thy bands.'—The Russian empire comprises the following tribes, or 'bands,' viz: Slavonic race, (Russians) Germans, Finns, Tartars, Mongols, Samoyeds, Mant shores, Turks, &c. 'Many ships.' In a history we have before us, entitled 'Russia and the Russians,' by J. E. Kohl, Esq., published in 1842, he says: 'The whole naval force of Russia now consists of 350 ships of war, with nearly 6,000 guns and about 50,000 sailors, soldiers, and artillery men.' P. 198. This was written some 10 yrs ago, since which time her naval armament has been more than doubled, if we may credit the information derived from such authentic sources, as the columns of the New York Herald and other papers. It appears, therefore, that Russia is all prepared to fulfil her mission in accomplishing one of the last items on the record of prophecy, whenever the time to strike that blow shall have arrived. This has been premeditated by Russia for a long time. The emperor Alexander, in connection with Napoleon Buonaparte, at one time projected a plan for the subjugation and dismemberment of the Turkish Empire; but they were unable to agree in respect to its partition. The Czar consented to yield Egypt, Syria, and in fact nearly all of Asiatic Turkey to Napoleon, provided the straits of the Dardanelles were reserved to himself: 'for,' said he, 'it is right that I should carry the key of my own house.' Gov. Kosuth, in a speech at Pittsburgh, stated that it is known, and publicly reported, that Russia has decided to incorporate Turkey. At Faneuil Hall, Boston, the same distinguished orator remarked, 'it was an inexorable necessity that Russia must attack Turkey to get this controlling power. He urged the necessity of an immediate preparation for this event. It might happen at any moment. Every week and month he expected to hear of it.' Thus we perceive not only that Russia is in a condition to accomplish this work, but it is morally certain that she will do it. We may say of this subject as did Daniel, 'the dream is certain, and the interpretation thereof sure.'

'41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.' 'He shall enter also into the glorious land, i. e., Palestine. This corresponds with Ezek. xxxviii. 16. 'I will bring thee against my land.' 'But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon,' i. e., 'inhabitants of Arabia Petraea.' '42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. '43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Lybians, and the Ethiopians, shall be at his steps.' From this it appears that he is to march into Egypt, and to possess himself of the treasures of that land. '44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.' While in Egypt, tidings out of the east and out of the north shall trouble him. It is well known that in the event of Turkey being invaded by Russia, England stands ready to resist the attack, at any moment. And inasmuch as England maintains a standing army in Asia, and a large body of troops at home, she has the power to invade Russia, both from the east and from the north. '45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.' 'Tabernacles of his palace,' i. e., 'the tents of his princes and generals.' (Cot. Bible.)—'Yet he shall come to his end, and none shall help him.' Here is to be a FINAL PAUSE; for Michael, or 'the lion of the tribe of Judah' is to meet him at the very spot where he stood 1800 years ago, and predicted the distress of nations, and the final overthrow of all the kingdoms of the world. 'Ammon, even so, come, Lord Jesus.'

A Catechism designed as a Guide to a Proper Understanding of the Lord's Prayer, for the use of Sabbath Schools, Bible Classes, and Families. Machiasport, Me. Published by the Author.

This is the title of a neatly executed work of 108 pages, just published by Bro. J. Lenfest.—The design, and something of the character of it may be learned from the following extracts from the PREFACE:

'The design of this little work is to furnish a guide to a proper understanding of the Lord's Prayer, and to introduce among children and others, the practice of comparing Scripture with Scripture, in order to a correct apprehension of what the will of the Lord is concerning us.

'Our plan for doing this is, First: to bring together some of the most prominent passages, illustrative of the design of the Prayer, and dispose them as answers to the questions proposed.

'Second: In order that the scholar may become familiar with the Bible, references are appended to many of the quotations, sometimes relating to the context, at others, to various parts of the book,—in our selections, always keeping in view our main design. Thus, the learner will be under the necessity of turning frequently to his Bible, and, by constant practice, may become familiar with the location of the different books. The lack of this knowledge is a great hindrance in the way of imparting Bible instruction to children. When questions are asked, the answers to which involve passages from all parts of the Bible, unless there is, on the part of the scholar, a knowledge of the locality of the books referred to, much time must necessarily be expended in the search, and the lesson rendered tedious and uninteresting.

'By the plan above proposed, the writer sincerely hopes that the children into whose hands this little book may fall, will be encouraged to search carefully, as for hid treasure, that Book which is able to make them 'wise unto salvation, through faith which is in Christ Jesus.'

'THE KINGDOM COME.' Lesson XV. Q. 272 What is the second petition in the prayer?

A. 'Thy kingdom come.'

Q. 273. What constitutes a kingdom, in the full sense of the word?

A. Territory, subjects, and a king.

Q. 274. What is the territory of this kingdom?

A. The earth.

Q. 275. To whom has God given it?

A. To man.

Q. 276. What is the proof?

A. The word of the Psalmist: 'The heavens, even the heavens are the Lord's; but the earth hath he given to the children of men.' Ps. cxv. 16.

Q. 277. What did God give him at the first?

A. 'DOMINION, over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' Gen. i. 26. Context, 27.

Q. 278. Is man in possession of this at present?

A. He is not.

Q. 279. How did he lose it?

A. By transgression.

Q. 280. Will it be restored to him?

A. It will.

Q. 281. What is the proof?

A. 'And thou, O tower of the flock, the stronghold of the daughter of Zion; unto thee shall it come, even the First dominion: the kingdom shall come to the daughter of Jerusalem.' Micah iv. 8.

A. Our Lord Jesus Christ. 2 Sam. xxii. 1, 3, Ps. xviii. 1, 2; xli. 1, 3; Prov. xviii. 10.

Q. 283. What promise is made to him—Ps. ii. 8?

A. 'I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Context, 6, 7, 9.

Q. 284. What is said in reference to his dominion—Ps. vii. 6, 8?

A. 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field: The fowl of the air, and the fish of the sea, and whatsoever passeth thro' the paths of the sea.'

Q. 285. How is it proved that our Savior is the one referred to in this passage? See Heb. ii. 5, 9.

Q. 286. What is said of his dominion—Dan. vii. 14?

A. 'His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.' Context, 13, 14.

Q. 287. Will Christians have a part in this dominion?

A. They will.

Q. 288. Why?

A. Because they are 'heirs of God, and joint heirs with Christ.' Rom. viii. 17.

Q. 289. What promise is made to them—Dan. vii. 27?

A. 'The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.' Context, same verse.

Q. 290. What will the 'Savior say to them when he sits on the throne of his glory?

A. 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Matt. xxv. 34.

Q. 291. Is not this the kingdom for which we are taught to pray?

A. It is.

Q. 292. What kingdom was 'prepared from the foundation of the world'?

A. Orders for this book (with remittances, post paid), can be sent to WM. A. HALL, 23 School street, Boston, Mass., or to the writer, Machiasport, Me.

Price, in cloth binding, single copies, 15 cts.; per doz. \$1.65. Stiff binding, single copies, 25 cts.; per doz. \$2.65. Twenty-five per cent. discount by the hundred.

Love worketh no ill to his neighbor.

Rejectors of Eternal Torment.

Popular declaimers on the immortality of the soul often insist on the truth of their doctrine from the fact that their belief is so universal. Many never hear the popular dogma touching the soul doubted; hence they think that all believe as they do.

The following names are of no mean celebrity; many of them stand high on the roll of fame.—They claim regard from those 'who glory in appearance,' and make much of human testimony.

It should be enough that God has said, 'The soul that sinneth, it shall die.' But as I have been requested to give a list of those who disbelieved the popular dogmas of the soul, or eternal torture, I give the following, aided by Elder Jacob Blain:

The learned Mr. Dodwell has shown that the early Christian Church did not recognize the dogma of man's natural immortality.

Irenaeus, the disciple of Polycarp, who was cotemporary with the Apostle John, says, 'Life is not from ourselves, but is bestowed according to the grace of God.' Hence he taught that one class would live forever and another would not. See Panton Ham, Generations, &c., quoted Bible Examiner, Vol. 7, p. 83. He also gives the following facts and names. The Christian poetry of the Fourth Century 'exhibits the faith that life, or conscious existence, is the everlasting privilege of the righteous only.' He quotes Paulinus, Bishop of Nola, in proof. Then he quotes Jacopone da Todi, a Christian poet of the 15th century, as holding and teaching the same views.

Episcopalians of distinction are known to have rejected the dogma of endless torture. The following names are given.

Henry More, D. D.
Dr. Tillotson, Archbishop of Canterbury.
Thomas Burnett, D. D.

William Whiston.
Sir I. Newton—See his biography.
Samuel Clarke, D. D.

William Paley, D. D.,—author of natural Theology.

John Hey, D. D.
Bishop Warburton.
Bishop Hurd.

Bishop Thomas Newton.
James Brown, D. D.

James Leicester.
Richard Clark, South Carolina.

John Tyler, Norwich, Ct.
Mr. Duches, D. D., Philadelphia.

Archbishop Whately, John Foster and John Locke, the great metaphysicians, are generally known as decided rejectors of the doctrine of endless woe. Bro. Blain gives also the names of Bishop Law, Dr. L. Watts—and says that the honored Wesley and Prof. Stuart are understood to have changed their views as to eternal torment in their last days.

My object is to answer my inquirer, give information, and state truth. I ask the favor of Bro. Storrs' attention to this matter; also Dr. Thomas'. We want reliable information; hence we need a reference to the sources of evidence to prove that the persons referred to, did teach the destruction of all evil.

Melville, an eminent orthodox writer, in his sermons, found among Presbyterians, pp. 147, '8, (commenting on 1 Cor. xv. 28)—When all things shall be subdued unto him,' says:

'The grand design of redemption, has all along been the extinction of evil from the universe, and the restoration of harmony throughout God's disorganized empire. Christ is appointed to subdue 'principalities and powers'—

'He must reign till all enemies are put under his feet.' Then will evil be finally expelled from the universe; and God may again look forth on his unlimited empire and declare it not defiled by a solitary stain. Thine will be the restitution of all things. Christ must master evil under its very form and in its every consequence. At last, death itself being 'swallowed up in victory'—the universe purged from all pollution and glowing with a richer than its pristine beauty—this will be

evidence that there has been a Mediatorial kingdom and that nothing could withstand the Mediator's sovereignty. When the conquest of Satan and the extirpation of evil are accomplished, and no probability existing that evil may again re-enter the universe, the Mediatorial kingdom may be expected to cease—God will be worshipped by the whole intelligent creation.'—Serm. MONS.

Archbishop Whately also says:

'We know that in this present world there is evil as well as good, whether in the next world there will be an end put to all evil is a question on which Scripture, if we look to that alone, gives us only this slight hint; that we are told (by Paul, 1 Cor. xv. 25), that Christ must reign till he hath put all things under his feet; and that the last enemy that shall be destroyed, is death. And this does not seem consistent with the continuance forever of a number of wicked beings, alive and hating Christ and odious in his sight. To the condition of the wicked, the words 'life' and 'immortality' never are applied in Scripture. When we are told that 'the last enemy that shall be destroyed is death,' this does afford some ground for expecting the ultimate extinction of evil and of suffering, by the total destruction of such as are incapable of good and of happiness. If 'eternal death means final death—death without any revival—we can understand what is meant by 'death being the last enemy destroyed,' viz: that none henceforth are to be subject to it. But if 'death' be understood to mean everlasting life in misery, then it would appear that death is never to be destroyed at all; since, although no one should be henceforth sentenced to it, it would still be going on as a continual infliction forever.—Scripture revelations of a future state.'

Obituary.

'Thou which sleepest Jesus wilt God bring with him.'

DIED, in Henrietta, Monroe county, on the 23d of December, Elisha Weston, formerly of Norwich, Ct.—Cot.

DIED, in Brown county, Ill., on the fifth day of December, William Clay, son of S. R. and E. J. Glenn. Blessed are the dead that die in the Lord, for on the morning of the resurrection they shall come from the land of the enemy.

DIED, at Cranberry Creek, Fulton county, of consumption, Miranda, only daughter of John and Elizabeth Everett, in the 18th year of her age. She gradually declined for about six months, when she fell asleep in Jesus, with out a struggle, a groan. We did not perceive any anxiety about her eternal salvation, until about the time Bro. J. Wilson visited us in July. She then seemed unusually anxious to attend the meetings, the week he spent with us. Her fervent prayer, and the prayer of her devoted mother, were soon answered to the joy of her heart. She bore her sickness with christian fortitude until the last. She everit is one of the four that meet on the Sabbath to pray with and for each other. Although she met with great loss as a mother could, her family consisted of six men and but one daughter, the price of her father and the affection of her mother, her mother quietly submits and told the solemn truth at the funeral, if it could be the means of one soul being saved, she should think more than her loss.

'Sleep on a while, dear daughter, sleep—Thou wilt come forth from beneath the ground, When the last trumpet shall joyful sound.

'Till then we'll wait our change to come, 'Till then we'll join that happy throng—No more to weep, no more to stray, For that next time we'll meetly pray.'

P. BROWN.

Appointments.

Bro. Wm. Sheldon. Jan. 7—Pownall, Vt., and over Sunday, 10. Shrewsbury, Mass., 11. Mount Holly, 12. Rawsonville, 13. Windham, 14. Houghtonville, 15. New Fane, 16. Vernon, 17. Northfield Farms, Mass., 18, 19. Greenfield, 20. and over Sunday, 21. Week day appointments will be at early candle light; on Sundays at the usual hours.

Bro. J. C. Bywater. Auburn, Sunday, Jan. 9.

Bro. J. B. Cook. Honeoye Falls, (evening) Dec. 12. Canaan Center, 14. Dansville, Sunday, Dec. 16.

Bro. E. C. Cowles. Geneva, Jan. 8th, and Sunday, the 9th, where Bro. U. Finn may appoint.

Bro. L. P. Judson. Auburn, Sunday, Jan. 9.

Bro. N. A. Hitchcock. Crane's Grove, Sunday, Jan. 9.

A Conference.

The Lord willing, there will be a General Conference of the saints looking for the speedy coming of the Lord, at the new schoolhouse near Bro. Elias Dickson's, commencing Friday, January 28 at 2 P. M., to continue over the Lord's day following. It is hoped that all the ministering and lay brethren who can possibly attend, will do so, both from Indiana, Michigan and other places. Should the brethren think proper to continue the discussion that was commenced at the Oswego Conference, relative to church order—it is hoped that they will come together prepared to protect the Conference for that purpose. In behalf of the brethren, YATES MCGINNIS.

Plymouth, Ind., Dec. 14, 1852.

BUSINESS ITEMS.

W. GORR.—Please give the address of M. Miner, that we may give credit.

W. PRATT.—Please give the address of S. West, that we may give him credit. His paper is not sent to Woodstock, Vt., as you say.

A. N. BENTLEY. G. W. B. is in Providence, R. I.

STEPHEN POWELL returns his paper with 'refused' written on it, but omits to give his address. This we must know before we can comply with his request.

H. GARDNER.—Please give the name of your post office, that we may give credit.

S. R. GLENN.—Your letter contained no money, and as the seal had not been broken, we suppose you forgot to put the money in the letter, as is frequently the case with others.

J. CATLIN.—You are paid to No. 479, we therefore continue to send.

M. H. PIKE.—Ten numbers more are your due.

J. LEXFEST.—The discount at 20 per cent on the dollar would leave a balance of \$3.60.

G. NEIGHAM.—We cannot find it; if we do, we will comply with your request. Still we think sufficient has been said.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

L. Mills 421, T. Smith 417, W. Goff 480, E. Stow 475, J. Sloan 474, D. Morrison 498, J. P. Hager 494, S. P. Towne 487, A. N. Bentley 481, E. Smith 468, I. T. Day 474, A. Bissell 498, W. J. Clark 469, W. Syers 457, C. Norton 498, J. R. Randall 493, E. Byington 480—\$1.00 each.

O. Morse 405, C. Hope 511, D. Wilson 504, H. Hitchcock 507, L. B. Granda 1474, H. Buell 490, C. Shaw 517, C. Catlin 479, E. S. Robbins 515, H. Grew 424—\$2.00 each.

C. H. Shaw 556, \$2.62; A. Guthrie 440, 93 cents; G. Smith 473, 80 cents; J. Graham 469, \$1.40; R. W. Wells 459, \$5.00; A. Case 545, \$3.00; C. M. Tibbitts 492, \$3.00.

LETTERS.—H. Grew, F. Servis, W. Goff, H. L. Leslie, J. C. Bywater, H. Hitchcock, R. Cadwell, G. Storrs, C. F. Hanselman, J. P. Mallory, L. Butler, H. L. Chase.

BOOKS SENT.—J. Cook, Ann Case, L. Butler.

Donations:

TO SEND THE HARBINGER TO THE POOR. Healthful hints upon the poor, written by the Lord, and that which he hath given will help him again.—From Ammon to be raised the current year, \$32.72. The Harbinger, 10 copies, \$1.00. S. C. Shaw, 10 copies, \$1.00. Still due for free list on this volume, \$35.93.

Rules of Discussion.

1. While a THEORY or PROPOSITION is a certain subject of the Bible is in discussion, no other theory on the same subject can be admitted.

2. The plain testimony of the Bible and matters of fact will alone be admitted as EVIDENCE.

3. The LITERAL principle of interpretation must be observed.

4. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or reason.

5. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted. Let these rules be carefully observed, and that misander and inhumanity which sometimes arise between writers and the editor, and between themselves, will be avoided. Highly metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

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The postage on all these works we have FREE, when sent by mail. That amount must be added to the price by all who order them sent in that way. The postage is ONE CENT for each ounce, or fraction of an ounce, for any distance under 500 miles, over 500 and under 1500, two cents, over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly.

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Second Death, 60 cts. 100. The Present Age, 3 cts. Can We Believe 38 cts.

Poetry.

Original.

A Dream.

BY SOPHRONIA E. ADAMS.

I dreamed that I wandered where no man had trod,
In a garden of beauty, the garden of God,
It was not in heaven, I thought it was earth,
As lovely as in the first days of her birth.

The bright stars of morning, all joining the song,
The sons of God singing the anthem, full, long;
Unmarred by rebellion, unsullied with sin,
And harmony reigning, all tranquil within.

The pure flowing water, the river of life,
Unruffled its bosom; no discord, no strife;
No ear hath heard ever, and no eye hath seen,
Those strains so celestial, those valleys so green.

As fair and as sinless, as Eden in bloom,
When flowers were breathing untainted perfume;
Surpassing the warble of caroling bird,
The melody floating around me, I heard.

O sweetness ineffable, thrilling and clear!
Delighting, enchanting, it fell on my ear!
And fearlessly ruling, in boundless control,
A love for the holy encompassed my soul.

All vain the endeavor—I yield in despair;
No sound of earth ever can with it compare.
That angel of music, the seraph of song,
Would listen enraptured, I know not how long.

When, suddenly turning, the orient sky—
A flaming car bearing the monarch on high;
A flood of light streaming o'er mountain and sea,
Came brilliantly beaming in glory on me!

A voice I heard, saying, An emblem of peace,
The Sun hath arisen, now darkness shall cease;
The morning is breaking all beautiful, clear,
The spring-time of gladness is hastening near.

Earth again shall become as the garden of God,
And man freely enter, where none hath e'er trod.
These words of strange meaning the charm having broke,
That hitherto bound me, from sleep I awoke.

I rose from my pillow, looked out on the night;
'Twas clouded in sable! I turned from the sight;
I longed to see rising the day-star on high,
And hope, the sweet siren, assured me 'twas nigh.

Then, lo, a bright gleam thro' the darkness I saw,
Its radiance filled me with wonder and awe;
The day-star ascending its throne in the skies;
Behold it in glory and grandeur arise!

A banner of love o'er the nations unfurled,
A scepter of righteousness ruling the world;
Joy, joy to the millions in anguish and pain,
Our earth is becoming an Eden again!

*Jenny Lind Goldschmidt.
Avon, Mich.

Miscellany.

Ancient Jerusalem.

(Continued.)

'The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.—
Ps. lxxvii. 2, 3.

RUNNING from the north-west to the south-east of Zion, lay the Tyropœon valley, which separated it respectively from Acra and Moriah. This valley is, with great reason, supposed by the learned Dr. Wilde to be the Millo of the Bible, where it is mentioned that David, Solomon, and other kings, 'built round about Zion from Millo and inwards.' Across this valley numerous bridges and flights of steps connected Zion with the other parts of the city—and it presented a great obstacle to Titus taking the upper city, after he had got possession of the temple. Here is now a vast accumulation of the debris of past ages, to an almost immeasurable depth, which, in the upper part, has nearly filled it up; the modern wall of the city crossing it; but there is no doubt, when the genius of discovery shall have winged his flight to this most ancient of cities, and when excavations shall be extensively made, that many interesting relics will come to light—perhaps the very capitals of the pillars and other decorations of the ancient temple of Solomon.

At the termination of the Tyropœon valley is the pool of Siloam, where the Redeemer sent the blind man, saying: 'Go wash in the pool of Siloam.' John ix. 7. Its fountain is cut deep into the rock, to which it is descended by a flight of steps through the arch above; beneath, the overflowing waters run into the pool, and from thence pass by a small stream to the Kidron, irrigating the king's gardens in their way. At this limpid fountain and by these gentle waters, which 'go softly,'—Isa. viii. 6—David and Solomon caught that inspiration which Milton in-

voked; and there is, perhaps, at this day not one relic of antiquity—for it is still preserved entire—that suggests more interesting recollections to the mind of the traveller who visits it.

'It was not without emotion,' says Bartlett, in his recent and delightful book, 'that we descended the steps of the fountain, worn and polished by ages; and as the Arab women of the valley came down to fill their pitchers, we remembered that the daughters of Judah frequented it two thousand years ago—that kings and prophets have drank of its consecrated waters—and that perhaps Jesus and his disciples have often reposed on those very steps in the course of his walks about the city.'

Immediately adjoining the pool of Siloam was the gate of the fountain, or gate between two walls. Through it the unfortunate Zedekiah endeavored to escape from the cruelty of the Babylonians. It is supposed to be also the gate called by Nehemiah the gate of the valley.

At the south of the temple lies the lower part of Mount Moriah. It was inhabited by the Nethinims or servants of the temple, and called Ophel or Ophland, and extended as far as the king's gardens: there was a gate going down into it from the temple. Upon the side of this hill still exists a fountain called the Well of the Virgin. Dr. Robinson tells us it is connected with that of Siloam by a passage excavated through the solid rock, 1750 feet in length, and that it was explored by him at imminent risk, he being obliged in some parts to crawl upon his hands and feet. It is still in nearly perfect preservation, and is supposed, as well as the pool of Siloam, to have been built by Solomon.

We now come to Mount Moriah, which was originally a craggy rock, where, according to Josephus, Abraham offered his son Isaac in sacrifice, and Jacob prayed, and beheld the vision of the ladder. We are told that 'Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.' 2 Chron. iii. 1.

The magnificent platform of Moriah was entirely the work of art—the north-western, or higher part, being cut down by Solomon, and the lower raised upon enormous arches; it was not, however, brought to its present extent until the days of Herod, who carried it far beyond the bounds of Solomon.

The walls surrounding it were, in some parts, immensely high, particularly on the south side, overlooking the Tyropœon, but some expressions regarding their height must have been exaggerations.

Here the temple was built by Solomon, and dedicated by him in the year B. C. 1004; and was burned by Nebuchadnezzar after it had lasted four hundred and sixteen years. It was rebuilt by Zorubabel in the year B. C. 515; and again, with much greater extent and grandeur, by Herod.

'It was all covered,' says Josephus, 'with plates of gold, and shone more bright than the morning sun, and dazzled the eyes of those who beheld it. It seemed to strangers coming thither like a white mountain, for where it was not gilt with gold, it was white as milk.'

Such were the immense treasures which it contained, that Crassus took away money and bullion to the amount of ten thousand talents, besides one solid beam of gold which weighed three hundred pounds.

Solomon employed upwards of one hundred and fifty thousand persons, and Herod not less, in the construction of the temple, from which some idea may be formed of its magnitude.

The chief building, or inner temple, was, according to Josephus, 120 cubits, or 180 feet in height, and contained the holy of holies, in which were deposited the ark and sacred utensils; within it stood that remarkable rock alluded to in 1 Kings vi. 8, where it is said: 'They went up with winding stairs to the middle chamber,' and which is now under the center of the dome of the mosque of Omar, being 15 feet above the ordinary level: it is held in great

revelation by the Mahometans, who call it the *hagara sakhara*, or holy rock, and it is with great probability believed that the ark of the Lord, having in some of the sieges been secreted, still lies hidden in the undiscovered recesses below.

The pillars of Jachin and Boaz stood within the porch of the great building. This inner court was termed the Court of the Priests, none other being admitted within its precincts.

Here were the great altar of burnt offerings and the great brazen candle.

Beyond this court were placed the inner porches, with their cloisters, in which were the numerous chambers connected with the business of the temple.

The second court was that of the Israelites, to which strangers could not come—it was descended from the inner court by a grand flight of steps that went all round. In the surrounding porches and cloisters were the chambers of the men and women, where they held communications with the priests relative to sacrifices, purifications, and all other purposes of the Mosaic law.

The exterior enclosure was the court of the Gentiles, or outer court, from which Jesus expelled the traders, throwing down the tables of the money-changers.

The highest point of the temple is supposed to be the place where the Devil set Jesus, tempting him.

The gate on the east side is the beautiful gate of the temple, where 'the lame man lay whom Peter healed,' and the row of building in the same range is Solomon's Porch, where 'all the people ran to Peter and John, greatly wondering.'

In the outer enclosure, on the same side, is the golden gate, through which the Redeemer entered, amid the hosannas of the multitude.—The gate, still existing, is by some supposed to be the same, but there is no doubt that it at least stands upon the same site. It is walled up and guarded with great jealousy by the Turks, who believe that through it the Christians will one day enter in triumph and overturn their dominion in Palestine. It is most wonderful to read the prophecy of Ezekiel, and to behold the accomplishment of it:—'Then said the Lord unto me, This gate shall be shut; it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut.' Further on toward the south is shown a stone projecting from the wall, on which, they say Mahomet is to sit at the last day, to judge the world.

Such, in its grandeur, was the temple, that the Romans, daily accustomed to gaze on the Capitol, and to walk amidst the fane and porticoes of the Forum, could not behold it without admiration; but, as the Savior said, 'Behold, your house is left unto you desolate;' so it hath been—as a dream it is passed away—not a stone was left standing upon a stone; for 'they were poured out at the head of every street,' and now are found no more; neither doth a vestige remain—the glory of Israel is departed—the word of the Lord has been accomplished—and the Romans have come and taken away their place and nation.

The castle or fortress of Antonia was built upon a lofty rock by the Asmonean kings, to command the temple, and was originally called Baris; Herod, however, rebuilt it in a much grander manner, and called it Antonia, to flatter Mark Anthony, through whose intrigues at Rome he had obtained the sovereignty of Judea. The rock on which it stood was cut down straight, and covered with flags or slates, to add to its security and beauty. Two of its towers were higher than the rest, and overlooked the courts of the temple. Antonia and the whole north side of the temple was divided from Bezetha by a deep ditch. It was connected with the outer court by two flights of stairs. As long as the Romans held Jerusalem, there was always a strong guard here to repress any sedition that might arise among the people frequenting the temple on festival days. When Paul went up to Jerusalem, he 'entered the temple, and the Jews of Asia stirred up the people against him, and were going to kill him; but the centurian rescued him. But he, asking permission, stood

upon the stairs, and addressed the people. Acts xxi.

We now proceed to the hill Acra, upon which was built the Lower City. It was originally much higher, and Antiochus built a strong fortress upon it; but Simon Maccabæus destroyed the fortress, and for three years employed a large number of men in levelling the hill and filling up the adjoining valleys. It was connected with the temple by flights of stairs, and was the chief seat of business then, as at the present day. The streets were so closely crowded together, that the soldiers of Titus, after they had effected an entrance, became entangled, and were repulsed with great slaughter.

Upon the highest part of Acra the palace of Helena was situated. She was Queen of Adiabene, but, with her son Monabazus, being converted to Judaism, left her own country and settled in Jerusalem. Some of the early writers tell us she subsequently became a Christian.

About a hundred yards from the bridge is at present a spot to which the Jews, having purchased liberty from the Turks, repair at intervals to gaze upon the foundation stones of their temple, and to weep over the desolation of Judah; here that hapless people, in poverty, sorrow, and contempt—slaves and strangers in the land of their fathers—cease not to cry: 'Woe unto us; the crown is fallen from our head; our inheritance is turned to strangers; our house to aliens.'

The Pretorium, or house of Pontius Pilate the governor connected with Antonia by a gallery. In the inner building, called the Hall of Judgment, Jesus was brought before Pilate, and in the outer, was the common hall, where he was scourged and crowned with thorns. In the tower outside is the arch of *Ecce Homo*; and from the window over it Pilate showed Jesus to the people, saying: 'Behold the man.' The steps leading from the Hall of Judgment into the court, down which Jesus, being condemned, was led, were conveyed by St. Helena to Rome, where they are still held in great veneration under the name of the Santa Scala.

The Dolorous Way extended from Pilate's house to Calvary, through it the Savior passed, bearing his cross. We may conceive the mournful procession passing along—the meek Redeemer, led like a sheep to the slaughter, bending beneath his heavy cross, amidst the scoffs and sneers of some, and the compassionate tears of others. Different stations on the way are still pointed out as the scenes of various incidents connected with that sad journey; at the corner of the street, the most afflicted of mothers, hastening to the place of judgment, beholds the man of sorrows, her beloved Son, and swoons at the sight; further on he falls beneath his cross, and Simon of Cyrene is called upon to help; still further, Veronica presses the napkin to his face. He passes beneath the gate of judgment, the tender sympathies of some of the gentle daughters of Judah are exhibited, and he (alluding to the dreadful retribution so soon to fall upon the deicidal city) exclaims: 'Daughters of Jerusalem, weep not for me.' He ascends the rock of Calvary, and there upon its highest point he is crucified between thieves; the great work which he came to do is accomplished—man is redeemed—and, crying aloud, he yields up his spirit. His back is to that graceless city, his face to the west, from hence to be the seat of that faith he came to preach. Meanwhile, the skies are darkened; the graves are opened; a dreadful earthquake takes place; the veil of the temple is rent asunder; the rock on which he stands is split in twain, and the cleft still bears testimony, like the fissures in the rock of Meribah, that the hand of nature's God was there.

Mount Calvary, upon which there has been so much dispute, was simply a rocky eminence of Acra. The Empress Helena built a magnificent church upon the spot, cutting away the rock and filling up the parts below.

Here was also the holy sepulcher, where the body of the Lord was placed. 'There they laid Jesus, for the sepulcher was near at hand'—John xix. 42; and there the angel said to them: 'He is risen, he is not here: behold where they have laid him.' The sites of Calvary and the sepulcher have been, perhaps, more canvassed than any other within the topography of Jerusalem, but the unanswerable arguments of Dr. Wilde have settled the question, we trust, at rest forever.

Close to this is the gate of Judgment, through which Jesus passed to Calvary; and connected with it is the prison where Peter was confined, and from which he was delivered by the angel.

A little to the south-west of Calvary is the pool of Hezekiah, or pool of the sepulcher, and supposed by Dr. Robinson to be supplied from that of Gihon.

(To be Continued.)

ADVENT HARBINGER

AND BIBLE ADVOCATE.

SEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 473.

ROCHESTER, N. Y., SATURDAY, JANUARY 15, 1853.

New Series--Vol. IV. No. 31.

Poetry.

From the Sabbath Recorder.

Israel.

'No man cared for my soul.'—Psalm cxlii. 4.

Both wounded and naked a passenger lay,
In the clefts of the rocks, by the side of the way;
The shadows of death on his eyelids had set,
And dim was his vision, and cold was his sweat;
The robbers had spoiled him, and left him half dead,
With a stone for a pillow, the earth for his bed.
The priest and the Levite, that passed that day,
Shook their heads at the sufferer, and went on their way.
Alas for the victim, thus robbed and spoiled,
Unpitied, unsought, in this solitude wild:
No brother, or neighbor, his grief to console;
None cared for his sorrow—none cared for his soul.

On thy shores, Palestina, thy mountains and vales,
In the clefts of thy rocks, on the sides of thy hills,
In thy woodlands and vineyards, on the banks of thy flood,
Where the olive tree flourished, thy palaces stood.
Are thy sons robbed and wounded and abandoned for dead,
By the cold bleak way-side, with the earth for their bed,
Their wailings and sorrows unnoticed, unheard,
Save by the eye that ne'er sleeps, and the ear of their God.
And o'er Europe, and Asia, and Africa's strands,
On the isles of the sea, and in far distant lands,
Are the sons of the prophets and patriarchs given
To be spoiled of the world, and chastised of heaven.
No brother, no neighbor, their sufferings condole,
None cares for their sorrow, none cares for their soul.

But the night is far spent, and the day-spring is nigh,
And the star of thy promise is seen in the sky,
O'er Bethlehem's plains, and the land that was trod
By the feet of the prophets, and people of God.
His promise, O Israel! thy Maker will keep.
For the eye of thy God will not slumber nor sleep;
He cannot forget thee; though woman may prove
False to her offspring, the child of her love,
Yet thou art engraved on the palm of his hand,
His truth has been pledged, and his promise will stand.

Thy brother will seek thee, in anguish and grief,
Amazed at thy sufferings will hasten relief;
Thy wounds will he staunch, and the oil will apply,
Wipe the sweat from thy forehead, the tears from thine eye,
His garment spread o'er thee, new life to impart;
And the vest of thy darkness be removed from thy heart;
His shoulders shall bear thee, though heavy the load,
To his home with the saints, and the house of his God.
Then the love he hath borne thee, will return on his head,
And its nectar imparted, 'as life from the dead.'
This glorious achievement, the earth shall record;
And the sanction of heaven shall be his reward.
Our Lord's declaration, in light shall be seen,
'What thou didst unto them, thou hast done unto me.'
And the carol of angels, make the heavens resound,
For the dead is alive, and the lost has been found;
The plan of redemption is fully unfurled;
And the cloud of God's presence envelops the world.

De Ruyter, Dec. 29, 1852.

J. M.

Communications.

Original.

Excommunication and Justification.

TRIAL OF A. F. SERVIS.

In the following vindication, we purpose presenting to your readers, a charge and specifications—decision of the committee—and a reasonable quantity of Scripture evidence, directly in support of the different specifications, each in their turn, and which, we think, are a complete refutation of the charge in question.

But before presenting the charge and specifications in their original style, we will transcribe in full, the decision of the committee, (embracing the charge above alluded to,) which is as follows:

'We the undersigned having been appointed a Committee by the President of the Annual Conference of the Michigan District of the M. P. Church to sit on the trial of Rev. A. F. Servis, brought by the Quarterly Conference of LaPorte, Co., upon the charge of having disseminated unscriptural doctrine, do, after a full and impartial hearing of the facts in the case, decide that the said charge is fully and amply sustained, and that he be expelled from the M. P. Church.'

H. H. JOHNSON,
B. F. PARIS,
G. PARKINSON. } Committee.'

That the candid may see what injustice there is in the above decision, we give in turn as proposed, what Scripture evidence is necessary to collect, contradictory thereto, after stating the following:

'CHARGE'—'DISSEMINATING UNSCRIPTURAL DOCTRINE.'

'Specification First.—That man has no soul aside from matter, that his soul is a part of this corporeal body, or made out of the dust, earth, the same as the body will die and pass through a state of decomposition in the grave—being dead and in an unconscious state until the general resurrection.'

We take an exception to the word 'general' in the above, for we ever have, (since our change of sentiment, for which we have been called in question,) and do still maintain, that a part of mankind, viz:—The saints who 'die in the Lord,' will have a resurrection 1,000 years prior to the resurrection of the wicked, as we shall hereafter show. Nevertheless, in support of the above specification in the main, we offer the following Scriptures. We will commence with—

Gen. ii. 7. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'

Here it is asserted as plain as language can make it, that man as a whole, not excepting any part of him, was made of the dust of the ground. And it is further stated that God breathed into man's nostrils,—What? Not an immortal soul, or a soul of any kind, but the breath of life, and man BECAME, evidently, what he was not before, a LIVING soul in contradistinction to a dead soul.

Verses 16, 17. 'And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat:

'But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof [Heb.] dying thou shalt die.'

It is evident from the foregoing penalty, that so long as Adam rendered obedience to his Creator, just so long would he have lived; but in case of disobedience, of which he was guilty, he instantly became a dying man doomed to death; as expressed in the sentence which God passed upon him. See iii. 19. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.'

Verses 22–24. 'And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take ALSO of the tree of life, and eat, and live forever.'

'THEREFORE the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken,

'So he drove out the man, and he placed at the east of the garden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.'

It is evident from the foregoing testimony, that Adam did not possess immortality subsequent to the fall, or God would not have guarded the tree of life, to prevent Adam's eating thereof, and living forever, an immortal sinner.—Such he would have been, for the language is equivalent to saying, now, for fear that Adam

shall take also of the tree of life, and eat, and live forever, for this reason, i. e., the certainty of Adam's living forever, provided he ate of the tree of life, I [God] will drive out Adam, to till the ground from whence he was taken, i. e., Adam shall return to earth as he was, for disobedience: or in other words, Adam shall die and not live.

Job x. 18–22. 'Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost and no eye had seen me! I should have been as though I HAD NOT BEEN; I should have been carried from the womb to the grave.'

'Are not my days few? cease then, and let me alone, that I may take comfort a little.'

'Before I go whence I shall not return, even to the land of darkness, and the shadow of death;

'A land of darkness, as DARKNESS ITSELF; without any order, and where the light is as darkness.'

Although remarks on the above, to any length, would be superfluous, yet it is due to say, that if Job expected aught but unconsciousness in the grave after death, why did he wish to take comfort a little, before leaving the shores of time? why did he expect to be as though he never had an existence? and why, I ask, did Job expect no order, but on the contrary darkness; yea more, where the light, (if there be any at all) is as darkness itself.—Surely, it could not have been heaven, for God orders all things right in heaven.

xiv. 7–15. 'For there is hope of a tree, if it be cut down, that it will sprout again,' &c.—Please read.

'But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?

'As the waters fail from the sea, and the flood decayeth and drieth up,

'So man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep.'

'O that thou wouldst hide me [not in heaven] in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!

'If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.'

Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.'

Remarks on so plain and positive evidence as the above, would be superfluous. We pass to notice—

Psalms xvii. 15. 'As for me, I will behold thy face in righteousness: I shall be satisfied [when I die into the kingdom, as the popular theory supposes? no, but] when I AWAKE in thy likeness,' says the sweet psalmist David.

Psa. lxxxviii. 10–12. 'Wilt thou show wonders to the dead? shall the dead arise and praise thee! Shall thy loving kindness be declared in the grave? or thy faithfulness in DESTRUCTION?

'Shall thy wonders be known in the dark? and thy righteousness in the land of FORGETFULNESS?

No language could be made use of, by way of inquiry, which would more clearly demonstrate the unconsciousness of the dead, and the necessity of a resurrection therefrom, in order to praise the Lord, than the above few sentences. Nor can it, as we conceive, be made to mean any thing else, without the fatal expediency of torturing to misapplication. Hence the propriety of that inquiry, 'shall the dead arise and praise

thee? Showing that there can be no praising God after death, without a resurrection first.

Psa. cxlvi. 3, 4. 'Put not your trust in princes, nor in the son of man, in whom there is no help.

'His breath goeth forth, he returneth to his earth; in that very day his THOUGHTS PERISH.'

Here our opponents are stranded who maintain that man has a principle within him which never ceases to think. For David declares that man's breath (that which God breathed into him) goeth forth, he (man) returneth to his earth, (the earth out of which God created man at first) and in that very day his (man's) THOUGHTS PERISH.

Ecc. iii. 19, 20. 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other, yea, they have all one breath, so that a man hath no pre-eminence above a beast: for all is vanity.

'All go unto one place; all are of the dust, and all turn to dust again.'

Here is wisdom expressed in a few sentences: the substance of which is, that man has no ascendancy or pre-eminence above the beast in death. Hence we are to found our hope, not upon the vague and useless idea of felicity at death, but upon the glorious doctrine of a resurrection, wherein we gain the pre-eminence above the brute.

ix. 5, 6. 'For the living know that they shall die: but the DEAD KNOW NOT ANY THING, neither have they any more a reward; (present tense) for the memory of them is forgotten.

'Also their love, and their hatred, and their envy, is now PERISHED; neither have they any more a portion forever in any thing that is done under the sun.'

Verse 10. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'

The above three verses clearly demonstrate man's unconsciousness during the interim, i. e., between death and the resurrection. For where there is neither love, hatred, envy, work, device, knowledge, nor wisdom; there can be no consciousness surely.

Isaiah xxxviii. 18, 19. 'For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.'

'The living, the living, he shall praise thee, as I do this day: the father to thy children shall make known thy truth.'

There are other texts of Scripture, and that too in the chapter from which we have selected the above two verses, that favor the sentiments herein advocated. For in the seventeenth verse Hezekiah expresses himself as follows:

'For peace I had great bitterness: but thou hast in love to my soul delivered it (soul) from the pit of CORRUPTION.' It is further evident, that if the absurd doctrine of man's being both death and alive at the same time, was prevalent in the days of Hezekiah, God did by the mouth of Isaiah, give it (to say nothing of its advocates) a sharp reproof. For Isaiah in addressing Hezekiah says, 'Set thy house in order, for thou shalt DIE and NOT LIVE.' We now pass to the second specification.

'Specification Second.—That this soul has no immortality only that which is put on in the resurrection of the just.'

Herein our opponents have evidently missed their calculation. For if we have maintained that man's soul has no immortality, only that which is put on in the resurrection of the just, it is precisely what they believe and preach.—Therefore why do they try a member for propagating the sentiments which they hold to. But as we conceive, this second specification should have been made to read something as follows: That this soul has no immortality, nor will it have, until it puts it on in the resurrection of the just. For we maintain that man in his present state, has no immortality whatever. And in proof of this, we offer the following Scriptures.

Job iv. 17. 'Shall MORTAL MAN be more just than God? shall a man be more pure than his maker?'

In the above, man is said to be mortal; but no Scripture of which we have any knowledge declares man to be immortal. We believe the term immortal is but twice made use of in the whole Bible; and in both instances it is applied to the Deity, one of which we will here adduce.

1 Timothy i. 17. 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.'

Here God is said to be immortal, in contradistinction to mortal man.

2 Timothy i. 10. 'But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.'

Here the great apostle names the medium through which immortality is brought to light; namely, the gospel. If so, it is a gospel blessing; and if a gospel blessing, it is to be sought for upon gospel terms; and if properly sought for by mankind, they will obtain it in the manner, and at the time, the gospel proposes to give it; namely, at the second advent of our Lord Jesus Christ, and the resurrection of the saints.

1 Timothy vi. 13-16. 'I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; WHO ONLY HATH IMMORTALITY, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.'

If God only hath immortality, it is evident that mankind are without it.

Romans ii. 6, 7. 'Who will render to every man according to his deeds.'

'To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life.'

In the above it is stated in positive terms, that God will render 'eternal life' to them who by patient continuance in well-doing seek for immortality, &c. If immortality is an inherent principle, why are we commanded to seek for that which we already possess. Well may we say, 'O consistency, thou art a jewel.'

1 Cor. xv. 53, 54. 'For this CORRUPTIBLE must put on INCORRUPTION and this MORTALITY must put on IMMORTALITY. So when this CORRUPTIBLE shall have PUT ON INCORRUPTION, and this MORTALITY shall have PUT ON IMMORTALITY, then shall be brought to pass the saying that is written, death is swallowed up in victory.'

In summing up our proof on this point, we will present the following alphabetical table: a. Man in his present state is MORTAL. b. God is IMMORTAL. c. God ONLY hath immortality. d. Mankind are commanded to SEEK FOR IMMORTALITY. e. The righteous will PUT ON IMMORTALITY at the resurrection of the just, the FIRST resurrection.

'Specification Third.—That at Christ's second coming shall take place the resurrection of the just, then Christ shall sit on David's throne and

reign over the righteous on the earth a thousand years, at the expiration of this time the wicked shall be raised soul and body out of the grave, and be destroyed or killed the second time in like manner as at first, but without any possibility of a resurrection or life, afterward.'

The reader will observe, that the above specification is very lengthy, and it would require more matter (to say nothing of time) than my present limits will admit, to present all the evidence which the Scriptures afford, in proof of said specification. Therefore, we will but briefly notice a few texts, which speak more directly upon the points at issue.

1 Cor. xv. 22, 23. 'For as in Adam all die, EVEN SO IN CHRIST shall all be made alive.'

'But every man in his own order: Christ the first-fruits; afterward they that are Christ's, AT HIS COMING.'

Here the apostle asserts a well-known fact, that through the disobedience of one man, all are doomed to death, literally; and by the obedience of one, all shall be made literally alive; but every man in his own order: Christ the first fruits, or just born from the dead, afterward they that are Christ's, or saints if you please, at the coming of Christ. The order of events as here laid down, does not give the wicked a resurrection at the coming of our Lord.

1 Thess. iv. 13-18. 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.'

'For if we believe that Jesus died and rose again, EVEN SO THEM ALSO WHICH SLEEP IN JESUS will God bring with him.' For this we say unto you BY THE WORD OF THE LORD, that we which are alive and remain unto the coming of the LORD shall not prevent them which are ASLEEP.

'For the LORD HIMSELF shall DESCEND FROM HEAVEN with a shout, with the voice of the archangel, and with the trumpet of God; and the DEAD IN CHRIST shall RISE FIRST. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with THESE WORDS.'

In the above, the apostle presents in a very clear manner, the Christian's 'hope'; and comforts his brethren with the best assurance, that as Jesus died and rose again from the grave, in the same MANNER will God bring the sleeping saints (not from heaven) but from the grave also, at the coming of Christ. In fact, the whole drift of the apostle's discourse is, upon the coming of our Lord and the resurrection of the saints, the FIRST resurrection.

We pass on to the second item in the third specification, speaking of David's throne, the occupant, Christ Jesus; and his reign, &c.

1 Kings ii. 11, 12. 'And the days that David reigned over Israel were forty years. seven years reigned he in Hebron, and thirty and three years reigned he in JERUSALEM.'

'Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.'

Our object in presenting the above testimony is, to locate the throne, or kingdom of David.—And from the testimony given, it will readily be perceived, that David's throne was in Jerusalem, a literal city, upon this earth. We are more explicit upon this point than we otherwise would be, were it not for the prevalent notion, that Christ is now reigning upon David's spiritual throne, which, say my opponents, is in heaven. The proof of which cannot be found no where in the Bible.

Psa. cxxxii. 11. 'The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.'

Here God has promised David an heir to sit upon his throne, and has made oath for the surety of its fulfillment. And will God lie? nay verily. Let God be true, should he prove every man a liar.

Ezek. xxi. 25-27. 'And thou, profane king of Israel, whose day is come, when iniquity shall have an end.

'Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high.'

'I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him.'

The above is a description of what David's throne is, and has been ever since the days of Zedekiah. The kingdom is demolished, or 'overturned' and it will be 'no more' until Jesus Christ, the grand heir of David's throne, shall come and take to himself his great power and reign.

Isa. ix. 6, 7. 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.'

'Of the increase of his government and peace there shall be no end, upon the throne of DAVID, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even FOR EVER. The zeal of the Lord of hosts will perform this.'

It is admitted by all, that the 'son' and 'child' spoken of in the sixth verse, is no less a personage than Jesus Christ, who was born literally, of the literal virgin, in a literal stable. And so sure as this part of the prophecy was literally fulfilled concerning the Messiah, just so sure, will the seventh verse be literally fulfilled also.

Luke i. 31-33. 'And, behold, thou shalt conceive, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father DAVID.'

'And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.'

Acts ii. 30. 'Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.'

The reader will observe, by turning to the chapter from which we have selected the above, that Peter was speaking of David and his throne, as the verse preceding will plainly show. Also of Christ who should sit thereupon, according to the oath of Jehovah.

Acts xv. 14-17. 'Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.'

'And to this agree the words of the prophets, as it is written.'

'After this (the visitation of the Gentiles) I WILL RETURN, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.'

The above Scripture is so plain, in proof of the restoration of David's literal throne, that we feel it useless to offer remarks further, than to add by the way, that the time which must elapse between the uttering of these words and the accomplishing of the great work of restoring David's kingdom, is the present dispensation; the object of which is, (not to evangelize the world; but) to take out a people for God's name.

Agreeably to promise we now notice the reign of Christ, and the associate reign of his saints.

Jer. xxiii. 5, 6. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.'

'In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTeousNESS.'

Dan. viii. 13, 14. 'I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.'

'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'

Verse 18. 'But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.'

Verse 27. 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'

Rev. v. 9, 10. 'And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, hast made us unto our God kings and priests: And we shall reign on the earth.'

Verse 13. 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.'

Chap. xi. 15. 'And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.'

For further proof of the reign of Christ, please consult the following passages: Isa. xi. 7; Luke i. 33.

Rev. xx. 1-6. 'We will commence with the fourth verse. 'And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, * * * and they lived and reigned with Christ a thousand years.'

The reader will observe that the above verse, and what follows in close connection, is in proof of the thousand years reign of Christ, as stated in the third specification.

'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.'

'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.'

As the Bible clearly teaches a resurrection, of both the righteous and the wicked, and as we have proved from Scripture a first resurrection, in which the righteous alone do share, it therefore follows, that the resurrection of the wicked must necessarily be at some future period. And that it is a thousand years after the first resurrection, the following passage of Scripture will plainly show.

Rev. x. 5. 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.'

But to the last item in the third specification, viz.: the penalty of the finally impenitent. That the penalty of God's law is death to the sinner, we have no hesitancy in saying. And in as brief a manner as possible, we will notice the following Scriptures, which speak of the penalty threatened to sinners.

Psa. lxxvii. 10. 'For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall NOT BE.'

Verse 20. 'But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.'

Psa. civ. 35. 'Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.'

Psa. cxlv. 20. 'The Lord preserveth all them that love him: but all the wicked will he destroy.'

To destroy a thing and to preserve it, are widely different in nature.

Prov. xxix. 1. 'He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

Here is a total destruction, without any interference whatever.

Jer. xli. 11, 12. 'Behold, all they that are incensed against thee shall be ashamed and confounded: they shall be as NOTHING, and they that strive with thee shall perish.'

'Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as NOTHING, and as a thing of nought.'

Surely, an individual becoming as NOTHING, &c., cannot suffer endless torment, for in such case, there would be no object upon which to inflict such punishment.

Ezek. xviii. 4. 'Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.' See also verse 20.

Malachi iv. 1. 'For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them NEITHER ROOT NOR BRANCH.'

Matt. iii. 12. 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.'

It is evident, that if fire be not quenched, it will consume the object upon which it kindles. Therefore the wicked will 'consume away': then, and not till then, will the fire go out of itself.

Matt. x. 28. 'And fear not them which kill the body, but are not able to kill the soul: for [life] but rather fear him who is able to DESTROY both soul and body in hell.'

A day or two since, we heard a Methodist minister say on a funeral occasion, that the soul of man was indestructible, and could not be destroyed, by any power whatever. How does this tally with the above declaration of Christ, 'rather fear him who is able to destroy both soul and body in hell.' Truly, men have become [in their own conceits] wiser than God.

Romans vi. 21-23. 'What fruit had ye then in those things whereof ye are ashamed? for the end of those things is DEATH.'

'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end EVERLASTING LIFE.'

'For the wages of sin is DEATH: but the gift of God is eternal LIFE, through Jesus Christ our Lord.'

Here the apostle sums up the whole matter in a single sentence, 'The wages of sin' says he 'is DEATH.'

2 Thess. i. 9. 'Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.'

If those who obey not the gospel are to be destroyed from God's presence, as the above text declares, then it follows, that they will become 'as a thing of nought,' for God is omnipresent. Hence to exist at all, would be to exist in God's presence, whereas the apostle affirms that they [the disobedient] shall be destroyed from the presence of the Lord.

James i. 14, 15. 'But every man is tempted, when he is drawn away of his own lust, and enticed.'

'Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth DEATH.'

Chap. v. 20. 'Let him know, that he which converteth the sinner from the error of his way, shall save a soul from DEATH, and shall win a multitude of sins.'

Rev. xxi. 11-15. 'And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.'

'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.'

'And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works.'

'And death and hell [the grave] were cast into the lake of fire. This is the SECOND DEATH.'

'And whosoever was not found written in the book of life was cast into the lake of fire.'

After this 'second death,' we hear no more of the sinner. Here, in this 'lake of fire,' the sinner will be 'as the fat of lambs,' he will consume, 'into smoke shall he consume away.' And is there no promise of a resurrection from the 'second death'? No, for God has said of the wicked, 'I will cause them to sleep a perpetual sleep, and they shall not awake.' O doleful thought! May you and I, dear reader, be deserving of eternal life, in God's everlasting kingdom. Amen.

'Specification Fourth.—That Christ was dead soul and body, resting unconsciously in the grave three days, all life being extinct.'

In proof of this last specification, we offer the following Scriptures:

Psa. xvi. 9, 10. 'Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. Forthou wilt not leave my SOUL in hell [the grave], neither wilt thou suffer thine Holy One to see CORRUPTION.'

Here David is speaking of Christ, that his soul shall not be left in the GRAVE, nor his flesh see corruption.

Isa. liii. 10. 'Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his SOUL an offering for sin,' &c.

Verse 12. 'Because he hath poured out his SOUL unto DEATH,' &c.

Matt. xxvi. 38. 'Thus saith he unto them, My soul is exceeding sorrowful, even unto DEATH.'

Chap. xxii. 'For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the EARTH.'

Jonah, none will doubt, was in the whale, soul and body: so was the Son of man three days and three nights in the heart of the earth. If not, then our Savior failed to give the Jews a true sign of his Messiahship, and furthermore, he did not testify to the truth.'

John xv. 17. 'Jesus saith unto her, Touch me not; for I AM NOT YET ASCENDED TO MY FATHER; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.'

What becomes of the common sentiment, that Jesus Christ DIED into the kingdom, or, in other words, went to heaven at DEATH, when he testifies, three days after his death, that he had 'not yet ascended to his Father'? O when will men cease to pervert the plain word of the Lord? And that too, to keep alive a theory which contradicts the Bible, and which has its origin with the Devil, viz., 'Ye shall not surely die.' That is, you are IMMORTAL.

Acts ii. 29-32. 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.'

'Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [David's] throne;

'He, [David], seeing this before, spake of the resurrection of Christ, that his soul [Christ's soul] was not left in hell [the grave], neither his flesh [Christ's flesh] did see corruption.'

'This Jesus hath God raised up, whereof we all are witnesses.'

Rev. i. 18. 'I am he that liveth, and WAS DEAD; and, behold, I am alive FOR EVERMORE. Amen. And have the keys of hell [the grave] and of death.'

We are now done with our arguments, and shall submit what we have had to say, to the minds of the candid to decide, whether the charge of 'Disseminating Unscriptural Doctrine,' be a just one or not. We have thought the cause of

Christ—the repeated solicitations of our friends—and our own personal reputation as a minister of the gospel—demanded the present dissertation. May God bless both the reader and writer with a love for the truth, until saved in his everlasting kingdom. Amen.

AARON F. SERVIS.
Goodrich, Mich. Dec. 23, 1852.

Correspondence.

FROM BRO. W. ONGLEY.

BRO. MARSH:—I would like to say through the *Harbinger*, that since we left Dansville, we have been holding meetings with the Church of God in Plainville. Mary preached several sermons there, and the brethren said they were benefited by the Word preached.

Dr. B. B. Schenck preaches to the Church in that place. May God bless his faithful labors. We held several meetings in the different neighborhoods notwithstanding the roads were very muddy. We had good congregations, and hope some were benefited by the truth.

Yesterday being the first day of the week, we had three meetings with the little Church in Liverpool. The church here were glad we came to see them and preach the Word of Life to them. They were much comforted also by the exhortations, and were determined to take a fresh start for the Kingdom. They have appointed regular meetings for the future; one in the week, and two on each first day.

We would say to the brethren in Owasco, if the Lord will, we shall be in that neighborhood to hold series of meetings according to their wish, as soon as convenient.

We remain as ever, servants to the church, and waiting for Jesus Christ to give us immortality and eternal life.

WILLIAM & MARY ONGLEY.
Liverpool, N. Y. Dec. 20, 1852.

BRO. A. McCLELLAN, Meadville, Pa., Dec. 19, 1852, writes:

Relative to the debate that took place four miles from this place, between Bro. Wendell and Mr. Flowers of the M. P. Church, it is generally admitted that Mr. Flowers was badly beaten.

I love the course taken by the *Harbinger*, on free investigation. God's people are a free people, and Paul declares, that the word of God is not bound. I think you right on the great truths of the Bible—the coming age looks plain to me—it will commence with the coming of Jesus and the resurrection of the righteous dead.

I believe Jerusalem lies desolate until that time the Scriptures teach that Jerusalem is to be desolate until the times of the Gentiles be fulfilled, (not partly restored). Surely, the times of the Gentiles will be marked by some greater event than we have yet seen. If those times are permitted to go on after they are out, what is the use of their ending at all? God will not permit us to fulfil the prophecies in the word of truth, when we please, but we may see when they are fulfilling.

J. B. C.

There are three stages, states, or dispensations relating to this new covenant and its inheritance.

1. 'The letter'—the type, or illustration of it. The King and the old covenant, the priest, the sanctuary, and Sabbath of Israel, were all imperfect, and all intended and adapted to lead the mind of the worshiper on to a future king, a 'better covenant' and a more perfect priesthood, &c. The whole system was made according to the Divine model, 'pattern,' or 'shadow of good things to come.'

2. 'The spirit' under the Gospel, is given to cheer, sustain, and seal the heirs of promise. We have 'the spirit of adoption,' and of promise; but the actual 'adoption' is placed by Paul and the Spirit at the resurrection of 'the body.' Rom. viii. 23. Hence this 'adoption' is a matter of faith and of hope. Rom. viii. 23-24; Titus ii. 13.

3. The actual possession, the glorious everlasting reality, the inheritance.

To this blissful consummation the letter and the spirit—the old dispensation, and the gospel also, are both pointing and preparatory.

J. B. C.

There is no moment at all, that is, no instant force and energy, but, to be the works of the Devil. I should have no hesitancy in attributing it to that agency, if he would convince me that the mesmeric influence is not identical with the influence exerted by the serpent in 'charming' its prey. It is a well known fact that the serpent does exert an influence similar in its apparent effects to the mesmeric; which fact seems to me to afford some evidence that it is a natural principle that pervades animated nature. And if such be the fact, then it is the work of God, and should not be attributed to an evil source. We should be cautious to let no prejudice, crude theory, or ill directed zeal place us in an attitude of 'warring against God.'

If Bro. C. can reconcile the fact here alluded to with his theory, I shall be desirous to see the work published.

There appears to be one dissimilarity in the two cases. I believe man has never been able to exert the mesmeric influence over any other animal than the genus homo; which is not the case with the serpent.

I am satisfied that mesmerism has no claim to the name of science, and it is involved in a mystery that I should like to have satisfactorily solved; and more especially if it is what Bro. C. calls it.

R. W. WELLS.
Huntington, Vt. Dec. 27, 1852.

QUESTIONS FOR BRO. J. B. COOK.

SEVERAL questions touching the New Covenant, addressed by Bro. J. O. to J. B. C., may be answered most easily, and I trust, satisfactorily. The sum is embraced in these points.

1. The gospel dispensation is the dispensation of 'the spirit.' The Mosaic age enjoyed 'the letter.' The gospel age has a higher blessing—'the spirit'—which accompanies more abundantly the letter of the word.

2. 'The letter' reveals a new covenant with Israel and Judah. Jer. xxxi.

'The spirit' or gospel revelation, confirms this, by repeating the very language of the letter,—Heb. viii. Thus they agree on this point.

3. The Holy Spirit is given to the believers as 'the seal'—'the earnest' of a future inheritance.

The apostle Paul was the minister of this new covenant. As Jesus is the Mediator of this covenant, and as his mediation includes his sufferings, resurrection, ascension, intercession and second coming; so all the real successors of Paul are ministers, or servants of Christ, in ministering the word and spirit of the great things promised in the 'new covenant,' yet to be made, and administered by the Melchizedek priesthood in 'the world to come.' Heb. ii. 5; vii. 1-18; Ps. cx. 1-6.

There are three stages, states, or dispensations relating to this new covenant and its inheritance.

1. 'The letter'—the type, or illustration of it.

The Harbinger & Advocate.

"SPEAK THE TRUTH IN LOVE."—PAUL.

ROCHESTER, SATURDAY, JANUARY 15, 1863.

THE HARBINGER.

By a reference to our acknowledgments on another page, of donations to aid in the publication of the *Harbinger*, it will be seen that some of its friends have responded to our recent appeal for help, after a right manner; for which they have our most grateful acknowledgments. They have set an example, which, we humbly trust, will soon be imitated by many other equally worthy friends of the cause. There should, however, be as little delay in this matter as possible, as it is necessary for us to know what to depend, before making preparations for the publication of the next volume of the paper.

So far as we have heard from the friends of the *Harbinger*, there is a uniform wish to have it continued weekly, and at its present size. This, can, should, and will be done, if all do their duty in reference to it. As the matter is now clearly before our friends, we leave them to act as their judgment and the cause of truth may demand; but may let others speak occasionally in reference to the matter. They can adopt such measures as may seem most advisable to them to accomplish the object under consideration. The following note, and its contents, were received with sentiments of gratitude by us. Others have expressed their benevolent wishes in a similar manner. We give Bro. Cadwell's note, because it contains a proposition which appears to have been designed for publication. Those interested in the proposition, will read and respond to it, as duty may demand.

Bro. MARSH:—I am sorry on account of the embarrassment you labor under in publishing the *Harbinger*. I feel that I could not do without the *Harbinger*, weekly, and instead of having it reduced in size, I had rather have it enlarged. I will be one of a hundred to furnish one thousand dollars, and how much more I may feel it my duty and privilege to do I know not, but hope I shall be able, from time to time, to do something for the above purpose.

I send you herein ten dollars.
Yours,
R. CADWELL.

South Portland, N. Y., Jan. 3, 1862.
The spirit and practice of this proposition, is commendable, yet we would not limit all to the sum it specifies. Each one must do what they can, as the Lord has prospered them. Some can spare more and some less than ten dollars. Let each act conscientiously in the case, and the wants of the cause will be supplied, and the blessing of Him whom we serve, will rest on the benevolent giver.

LECTURE OF BRO. STORRS.

AGREEABLY to appointment, Bro. Storrs, in his usual clear and impressive manner, delivered a lecture in this city on the evening of the 7th inst., on the 'French Empire.' He gave very weighty evidence in proof that the Bonaparte dynasty constitutes the beast that was, is not, and yet is, named in Rev. xvi. If Bro. Storrs is correct in his view of the matter, then one of the most important prophecies relating to earthly dynasties, is in a train of actual fulfillment at this very moment, and their despotic and oppressive rule is rapidly drawing to a close; and the time is approaching very near when the King of kings, the rightful heir to the throne of David, will commence his reign. We design to speak more at length on this important subject, at another time. We will now present what Bro. Storrs has said on it in the *Bible Examiner* for the present month.

"THE FRENCH EMPIRE."

"The re-establishment of the *Napoleon Dynasty* in France, has opened a new chapter in prophecy, as clearly marking the time in which we live, as any event in modern history. The prophecy relating to this scene is found chiefly in Revelation 17th chapter. "In the prophecies of Scripture, a *beast* is the symbol of a *Dynasty*, or *Body of Rulers*. It does not include the *ruled*, or subjects. To suppose this is to destroy the harmony of prophecy. The same dynasty may be, and sometimes is, symbolized by different beasts. The seventh and eighth chapters of Daniel are presented in proof of this. It is not our object now to enter further into that argument, but to show that the *Napoleon Dynasty* is symbolized in Rev. xvi., and then briefly suggest its mission in this present development.

"At the opening of that chapter one of the angels having the seven last plagues, called John to view the position the great harlot occupied when she was going to judgment; and he beheld her seated on a

scarlet-colored beast, having seven heads and ten horns. That this harlot represents the Papal Dynasty, we shall not now stop to argue, as we consider that point long since settled. The corrupt body of rulers of that corrupt church appear supporting their power by taking refuge on the civil dynasty that is described by a scarlet-colored beast. The description of that beast shows it to be a dynasty differing from any previous one. The Dragon, Rev. xii., has seven heads and ten horns, but has *crowns* on his heads. The first beast, Rev. xiii., has the same number of heads and horns, but has the *crowns* on his horns. The beast in the 17th chapter appears with the same number of heads and horns, but no mention is made of any crowns; and yet it is shown to have a family relation by the seven heads.

"The peculiarities of this beast are, that it is 'the eighth, and is of the seven'—that 'it was, is not, and yet is'; and that it is, by ascending out of the abyss—the abyss. It had been in power—that power for a time is not; then, suddenly, it ascends from its non-existence and appears to the wonder of all except those whose names are in the book of life; that is, of all except the followers of Christ, for whose special benefit the prophecy was given; and who by a careful attention to the words of Christ are enabled to see the approaching consummation in the accuracy of the events fulfilling the prophecy.

"In the information the angel gave John, he says, v. 10—'There are seven kings'—forms of government, or dynasties—five are fallen, one is, the other is not yet come; and when he cometh he must continue a *short space*.'

"That these seven dynasties are all *Roman*, we believe, is nearly the universal belief of Protestant Christendom. The sixth, that was in power at the time John had the vision, was the *Roman Imperial*. Five forms of Roman government had fallen prior to that time. The *Imperial* was the one then reigning, and was to continue till 'the short space' dynasty should arise.

"We find the Imperial did continue down to 1806. After it was darkened in the Roman Empire, just previous to the rise of Papacy, it still continued in the eastern, at Constantinople, till 1453. Before it fell in the east, it had been revived in the west, in the person of Charlemagne, A. D. 800; and continued unbroken in the Emperors of Germany or Austria till overthrown by Napoleon Bonaparte in 1806.

"At this point we look for the 'short space,' or 'seventh' dynasty. Accordingly we find Napoleon proclaimed Emperor of France and King of Italy; and assuming to be the successor of the Cæsars. Thus the seventh is developed. 'It was'—but soon 'it is not'; and the world supposed it had disappeared forever. But, before forty years pass away, an 'eighth' appears from the abyss, to the wonder of the world; but this eighth is not another dynasty—it 'is of the seven'; it is the same that 'was,' then 'is not'—and 'yet is.'

"Nothing could be more accurate in its fulfillment than the prophecy in the *Napoleon Dynasty*; and when Louis Napoleon entered Paris on his return from his tour through France, to prepare the way for the proclamation of the Empire, some of the sentiments inscribed on the banners that greeted his entry into the city, were such as this—'The uncle that was—the nephew that is.' Thus employing the very words of the prophecy, though unknowingly to themselves.

"For a time this dynasty 'is not.' When Napoleon I. abdicated, he did so in favor of his own son, Napoleon II. But that son never came to power—he 'is not' a reigning portion of the dynasty; and the dynasty itself, for near forty years, 'is not.' It then 'ascended from the abyss,' and now 'it is.' Thus far all seems plain.

"We next remark—That in ascending from the abyss, one of the first acts of the beast is to receive the great harlot to sit upon him. She takes her seat there just as the 'judgment' is about to be executed upon her. Here again history and prophecy harmonize. The Papal power was driven from Rome, and was not likely to recover its seat. But the ascending beast sent his *republican* [!] armies to Italy, and the harlot takes her seat on, or by means of, that scarlet-colored beast, where she now sits; because, as yet, Louis Napoleon knows not his duty, but is interested to let her sit upon—not guide, his dynasty. So long as he can use her for his own aggrandizement so long will he consent to let her sit as she does.

"Thus far the fulfillment seems perfect; but we now approach the future. Here all we can do is to trace the outlines. There seems clearly to be 'ten kings'—or small dynasties—who are to be united

to the beast by a voluntary giving 'their power and strength to the beast,' v. 13. These are most likely to be the ten States or Principalities of Italy; who, from some motive of policy, will unite their interest with the *Napoleon Dynasty*; after which, by some means, or from some cause not yet developed, 'the beast with the horns' [so the Synac reads], will come in collision with the harlot, and 'eat her flesh, and burn her with fire.' Let the Papal or Harlot power attempt to put bits in the mouth of this beast, or to restrain his ambition, and she will soon find she has been riding to judgment, and her destruction is certain and final.

"Another event in the history of this dynasty and its horns is, they will 'make war on the Lamb'; consequently this 'short space' dynasty will continue in power till the Lamb shall return to claim the kingdoms of this world. That war is briefly spoken of in the conclusion of the 17th chapter, with the emphatic declaration—'The Lamb shall overcome them.' The 19th chapter speaks of this war more in detail, and after describing 'the armies in heaven,' that followed the Lamb, John proceeds to say—'I saw the beast [the Napoleon Dynasty] and the kings [the ten kings of the earth] who had given their power to the beast' and their armies gathered together to make war against him that sat upon the horse [viz. the Lamb], and against his army.'

"Thus the battle is set in array—the war commences—tremendous scenes open—a conflict that is to decide the government of this world. Is this not a matter of interest to all? What is to be the result? The prophecy does not leave us in doubt—'The Lamb shall overcome them'; chap. xvii. 14. 'The beast was taken, and with him the false prophet that wrought miracles before him.' These both were cast alive into a lake of fire and brimstone'; chap. xix. 20. 'The 17th chapter had said, verse 11, he 'goeth into perdition'—is destroyed. The 20th chapter tells us this is done when he makes war on the 'King of kings and Lord of lords.' Then he—that is—his dynasty—goeth into perdition, or is destroyed, and that destruction is final.

"Now, whether all these things will take place under Napoleon III.—the present reigning Emperor in France—we will not pretend to say—the events yet undeveloped must determine that. But this we must say, if we have given the right application of the prophecy—and of this we see no reason to doubt—then the *Napoleon Dynasty* will not pass away till all these things be fulfilled; and as it is to be a 'short space' dynasty, it does not seem likely that many years more can be allotted to it. If, however, the present Emperor of France is to be succeeded by others of the same family, it will not alter the general features of the prophecy; we are manifestly fast approaching the world's crisis; and the most astonishing events will, most likely, soon burst upon the world, which will cause the hearts of many to fail them with fear and consternation.

"Much more might be said upon this subject; and we have by no means exhausted it. All we have aimed to do is, to throw out hints to call attention to prophecy as connected with passing events; this we feel bound to do as a watchman. As to fixing upon particular days or years for the accomplishment of all these things, we have no hand in it; and we are fully settled that all such calculations are injurious in their tendency, and calculated to throw the mind from that calm and sober waiting for the Lord, which ought ever to control and govern us, if we would be preserved from wild fanaticism.

"Let us remember, the night is far spent—the day is at hand. Let us watch and keep ourselves unspotted from the world, walking in the footsteps of our blessed Lord and Life giver, Jesus the Messiah; that when He who is our *Life* shall appear, we also may appear with him in glory.

"Beloved reader, let us not forget that this present life is of infinite value to us; because, if improved as God has enjoined and commanded, we may gain an *eternal* life. May none of the cares, anxieties, pursuits or perplexities of this present time lead us to neglect the great and glorious prize of Immortality, Incorruptibility, Eternal Life; which can only be secured by a living union with Christ, the heavenly appointed Life-giver. May the Spirit of God be shed on us through him, that we may be aided to walk in the truth, and be made partakers of Everlasting Life thereby."

SINCE issuing the last No. of the *Harbinger*, we have erased from our books a number of names of non-paying subscribers. Duty demands that we should do it. We hope when they see that the *Harbinger* is withheld from them, they will pay up arrears and order it again.

THE KINGDOM.

'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet.'

I. What kingdom does the apostle mean?

1. He does not mean a kingdom over which the Messiah is now reigning, or was then, because he was not then, and is not now reigning over a kingdom. He writes in this verse, just as if his Corinthian brethren were perfectly familiar with the subject, and needed not that he should explain it to them. We say they were. But how did they become so? It must have been either by his preaching or by this letter. If his former preaching and his present letter agreed, then they could be at no loss to understand him; but if they did not agree, they must be left entirely to conjecture, and the apostle must have failed in his object. We say, and it is obvious, they did agree. But if not, we have but one rule to guide us in our investigations: we must follow the second. We cannot travel out of that, and give ourselves up to conjecture, thinking that he taught something else, knowing not what that something was.

We find then, that he speaks of the kingdom five times. Four times he calls it 'the kingdom of God.' In the 6th chapter, 9th and 10th verses, he says—'Know ye not that the unrighteous shall not inherit the kingdom of God?' Do not deceive; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.' In both instances he speaks of the kingdom of God as something yet in the future, not to be inherited by the classes named. But if it already existed and Jesus was then reigning over it, he should have said, the classes named do not (in the present tense) inherit it.

Another instance is in the 50th verse of this fifteenth chapter: 'Now this I say brethren, that flesh and blood cannot inherit the kingdom of God.' Guided by the only guide we have, and it is too obvious to admit of a mistake, that the kingdom spoken of in the text and the kingdom of God in this fifteenth verse is the same, which is the kingdom, the immortal or resurrection saints of this chapter are to inherit after his coming. How can he give it up, unless he first gets possession of it?

2. He is not now reigning over the kingdom in our text, because if he was first to reign over it and then give it up, as some talk, he could not give it to the saints, which he is to do, as he himself tells us in Matt. xxv.

3. The kingdom is a future kingdom, because it is one that 'flesh and blood' or mortal men, do not and cannot inherit. But if it has been and now is, then 'flesh and blood' might, and do inherit it, spiritually, as we are told the witnesses of Rev. xx. reigned spiritually with Christ. It is a kingdom only to be inherited by the 'heir of all things,' and the 'joint heirs with him,' when the joint heirs shall be fitted to inherit with their elder brethren. Why does he introduce the kingdom into this chapter at all? Plainly because the resurrection, on which he was treating, will fit the heirs for their inheritance.

4. The kingdom is yet future, because when he arose from the dead he had not fulfilled one important part of his ministry. His sacrifice of himself was the antitypical offering of the goat for a sin offering on the great day of atonement, as well as of the paschal lamb. His baptism on that day was not a baptism of water, like the type. No, no.—It was a baptism of death; and he was purified by the offering of his own blood, and passing the gates of death, he emerged from the dark valley, fitted to appear as our high priest, in the presence of God for us. 'When he had, by himself, purged our sins, sat down on the right hand of the Majesty on high.' But this man after he had offered one sacrifice or sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.' 'Expecting' what? Not the kingdom, if he had got it. No, no. But if he had not, then he had something to expect.

5. The kingdom was and is yet future because it is a mediator now. If he is exercising 'all power and authority in heaven and earth,' he is certainly supreme Governor, and the government is vested in him; but if the government is vested in him, he cannot be a Mediator between God and man, because he cannot mediate between the supreme government and man, there being no supreme government, except himself; and God, in this case, having retired from the throne or supreme government, has no cause that needs a mediator, between himself and man; and Jesus being the supreme governor, cannot be a mediator between

himself and man, any more than one can be two, and two, one. But Jesus is a Mediator between God and man; therefore the supreme government is still in God's hands; and he is reconciling men to God.

6. The kingdom is yet in the hands of the enemy. The only kingdom spoken of by the apostle, in this epistle, is to be *inherited*. But as the heirs cannot inherit themselves, but can, and will inherit the earth, the kingdom spoken of in the text, is the earth, which is not in the possession of Jesus, but of the Gentile kings.

II. How then can he deliver up, what he has not got?

1. He cannot. But he can come into possession of it hereafter, and then 'deliver it up to God.' This he will do. He is heir to David's throne and kingdom; and this is all the kingdom he is heir to. This kingdom will be taken out of the hands of the usurping power by the angels (Matt. 13:41), and be given to him. Having established his kingdom—God having 'set his king on his holy hill of Zion,' he will ask of God, and God will give him the heathen nations, and uttermost parts of the earth for a possession. Having sent forth his angels, and by them gathered out of his kingdom all things that offend; and having reclaimed the land, and caused the righteous to shine forth as the sun; having put down 'all rule, and all authority, and all power' in the earth—redeemed, beautified and glorified it; and having completely restored it to pristine beauty; having redeemed, beautified and glorified the heirs; and having given it to them for an eternal inheritance, as God purposed in the beginning, he (*paradise*) will deliver up the kingdom to God the Father, at the end of the day of the Lord.

2. In doing this, he will, at no moment, cease to reign. When he begins to reign, it will be to continue forever.—Of his kingdom there shall be no end, upon the throne of David, &c., &c. Many persons quote the text, as if to deliver up, in the text meant the same as to *reign*, to *cease* to reign. This is a mistake. It means no such thing. It is just equivalent to this: a horse has broke loose from the stable and is now in the hands of a thief; some officer of government delivers the animal out of the hands of the thief, takes him into his own hands and delivers him into the hands of the owner. Does the officer resign, or give up any authority, when he delivers up the horse? Assuredly not, but continues an officer still; and if there is more of the same work to do, he will stand ready to do it, but if not, to do such other duties as pertain to his office. Just so will it be with Christ. He will resign all authority—give up no power, or cease to be anything that he has ever been, but simply cease to do what will not require to be done a second time.

3. The above view is sustained by the etymology of the original, and the *usus loquendi*. Out of one hundred and twenty instances of its use, in the New Testament, I find but one where it denotes the resignation of anything, by the actor. It is found John xix. 30. Many instances occur, such as Matt. xxv. 14, 20, 22. In all these, the owner did not relinquish his claim, but contrary. So in almost every instance of its use. So in this chapter, 3d verse—'For I delivered unto you first of all that which I also received.' Did Paul relinquish the gospel because he had delivered it to the Corinthians? Not he. Nor will Christ relinquish his crown, reign or kingdom, because he will deliver the latter out of the hands of the kingdom-thieves, and deliver it up to the Father. 'My Father and I are one,' said Jesus. 'All is yours, and ye are Christ's, and Christ is God's' said the apostle. The kingdom will not go from Christ, because he takes it, and delivers it up to the Father—it will be his still.

III. When will the end come?

1. 'Then cometh the end.' But when? 'When he shall have put down all rule and all authority and all power.' 'When he shall have delivered the kingdom,' having put down all rule, or as Dr. Murdoch has it, 'every prince, potentate, &c.' 'Now he is necessary that he should reign till he hath put all enemies under his feet,' or 'he is to reign,' &c. This reign is not now, for reasons already given. Every enlightened christian knows that Christ is doing no such work, and cannot, till 'the times of the Gentiles,' end. Moreover, the apostle has brought us to the advent of Christ and resurrection of the saints, before which, no such thing is done. The reign of Christ begins only at the second advent. Having brought us to this point, he says, 'etia to telos,' i. e. afterward the end, *hottan*, when he shall have delivered the kingdom to God, even the Father.' Out of the sixteen times *etia* is used, it is several times rendered by *after-*

ward, after that, &c.; and in every instance this is its true meaning. For the benefit of those not understanding the original—I give the texts where the word occurs. Mark iv. 17, 28; vii. 25; Luke vii. 12; John xii. 5; xix. 27; xx. 27; 1 Cor. xii. 28; xv. 5, 7, 24; 1 Tim. ii. 13; iii. 10; Heb. xii. 9; Jas. i. 15.

Read for yourselves, and you will see that I am correct. There are no less than ten original words, occurring many hundred times, that are rendered by our Anglo Saxon word, *then*. But this occurs only in the texts I have given.

Now I submit to my candid readers, if the above does not present a harmony, if it leaves Christ in the holy place not made with hands, a minister of the tabernacle above, (not a king), interceding for us, instead of ruling the affairs of the Universe.

When this shall end, it recognizes him as commencing another work, and acting in another capacity, viz. King. But the question may still be asked, How long before he will deliver the kingdom to God? Ans. At the end of 'the day of the Lord.' This will be one thousand years, and a little season, from the time of his coming. Popular theology teaches that, during the Mediatorship of Christ, he will do the work named in our text. But this is not only irreconcilable with Scripture, but with the nature of the two offices. God's plan of redemption is progressive. Christ first appeared a prophet, or teacher. Second, a priest, or reconciler. Third, and last, he will be King. In this office he will finish the work. The Mediatorship being finished, the work of judgment will begin and progress, till every prince, potentate and government on earth shall be put down, and the entire earth become the inheritance of the saints.

The pernicious idea, that Jesus can be, and is, in his own person, now prophet, priest and king, is in the way of hundreds embracing the glorious doctrine of the Lord's soon coming. Only let them see the plan of God, stage by stage, in its progress, and they would be ready to hail the coming of Christ as the harbinger of a better hope to the world. But while that confused idea possesses their minds, they can never see the necessity of the Savior's return to earth. Let us, who have the light, walk in it, and hold it forth to others, that they may rejoice with us in the day of Christ, and that we may rejoice that we have not run in vain, nor labored in vain. *PUR BETA.*

P. S.—Another thought. Christ, on the mount of transfiguration, revealed to his astonished disciples just what his future kingdom, for which he taught them to pray, would be. Does he reign over any such kingdom now? We all know he does not. This is the kingdom, he has set down, at the right hand of the Father, in expectation of. It is the *only* one he ever intimated he expected.

ANALYSIS OF PAUL'S EPISTLE TO THE GALATIANS.

Forty-One Reasons why we are not under the Law.

PAUL introduces this epistle with the solemn declaration, that he received his apostleship 'from Jesus Christ and God the Father who raised him from the dead.' He also asserts, that he 'was taught this gospel only by the revelation of Jesus Christ.' All who admit the apostle to have been an honest man, and to have known the things whereof he affirmed, should allow their faith to be guided by what he here teaches. It should put an end to all doubt and wavering, and establish the soul firmly in the truth. BELIEVE AND REST.

The great idea is, to show that we are not under the law;—that it has no power over us;—that we have nothing to do with it, or any part of it. He urges it by the following considerations:

1. Chap. i. 6. He affirms it to be going from the grace of Christ unto another gospel.
2. Verse 7. To teach it is to trouble the saints and pervert the gospel of Christ.
3. Chap. ii. 4. To be under the law is to be in bondage, in opposition to being in the liberty we have in Christ.
4. Verse 16. No man is justified by the works of the law, but by the faith of Jesus Christ.
5. Verses 19, 20. He says he was DEAD TO THE LAW, crucified with Christ, &c. That the law has no more claims on a christian, than it has on a dead man.
6. Chap. iii. 1. To turn from Christ to the law, is to refuse to obey 'the truth.'
7. Those who turn from Christ to keeping the law, are 'bewitched.'
8. Verses 2-5. The Spirit was given, not by the works of the law, but by the hearing of faith.
9. Verse 6. Abraham's faith answered to him

all the ends of righteousness, and he was justified before God.

10. Verses 7-9. All who believe, are accepted with faithful Abraham.

11. Verse 10. Those who are under the law, are under the curse. So that, if the law is in force, the curse must be.

12. Verses 11, 12. The just are to 'live by faith.' But life by the law comes only by doing the things of the law. Therefore, the just are not to do the things of the law.

13. Verses 13, 14. Christ has redeemed us from the curse of the law, and as the curse and law are necessarily united, we have nothing to do with either. Christians receive the blessing of Abraham through Jesus Christ, and the spirit of promise through faith.

14. Verses 15-17. A covenant, though of man, confirmed, could not be disannulled or added thereto. God made a covenant with Abraham and confirmed it. The law, then, that was added four hundred and thirty years after, could not disannul, nor add to that covenant.

15. Verse 18. God's original plan was to give the inheritance by promise, and to those who would believe the promise.

16. Verses 19, 20. The law was added as an appendage to the original plan, for a specific and not necessarily permanent reason, to continue until Christ should come, and then it 'expired by statute of limitation.' Friends must show it to have been re-nacted, to bind its obligations upon us.

17. Verses 21, 22. There was no law that God could give or man obey, that could have brought a dead man to life. Life could not be given in this way. The most that was ever contemplated by the law, was that he who continued to do all things of the law, should be permitted to live, or not be put to death by the direct command or authority of God; but when, by old age or other cause, he fell in death, the law could never give him new life. It must be given by another plan; and that plan is, faith in a promised power.

18. Verses 22-25. The law is called a school-master, appointed to teach the people for a definite time. That time past when Christ came, and the great Teacher has now the people under his control and instruction. The law, then, has no more to do with us now, in either precept or penalty, than a last year's district schoolmaster's precept and rod have to do with a youth in college.

19. Verses 26-29. Believers in Christ Jesus, are children of God; Abraham's seed and heirs, according to the original plan.

20. Chap. iv. 1-7. We sustain the relation to the law, of an heir in his minority, to the governors and tutors that were over him in his minority.—Then it must neither command nor punish.

21. Verses 9, 10. To observe days, and months, and times, and years, is to turn back from the knowledge of God to beggarly elements, too weak to give life.

22. Verse 11. This is also to have the labor, when the gospel was preached to such, bestowed in vain.

23. Verses 12-16. This is true, no matter how ardently pious they may have been, or how devotedly they may formerly have sustained those that preached the gospel.

24. Verse 17. Those preaching obedience to the law, will likely be zealous, and by their zeal affect some of the people; and, for a specific purpose, will exclude those who preach the gospel.

25. Verses 21-31. Preachers of the law will persecute preachers of the gospel.

26. Verses 31-31. The bond woman and her son, were a new appendage to Abraham's legitimate family arrangement and circle; and were not, and could not be heirs together with the lawful seed. The law is a mere appendage to God's plan; a consequence of transgression; and never was legitimately a part of his original arrangement for his family. It was to be 'cast out' of the family. The law and gospel dispensations, then, cannot run parallel in their claims; cannot both be binding on us. The children of promise, and not the result of transgression, are God's legitimate heirs.

27. Chap. v. 1. To turn to the law, is to leave the liberty we have in Christ, and to be entangled again with a yoke of bondage.

28. Verses 2-4. Christ profits those nothing, who turn to the law. They are fallen from the high privilege of being saved by grace, and have no hope of life left, but what the law can give.

29. Verse 3. They that turn to a part of the law, are bound to keep the whole of it.

30. Verse 5. It is by faith, and not obedience to the law, that we wait for the hope of righteous-

ness.

31. Verse 6. Nothing but faith, which works by love, will avail any thing in Christ.

32. Verse 7. To be turned from the gospel to the law, is to be hindered from obeying the truth.

33. Verse 8. The influence that turns men thus, is not from God.

34. Verse 10. The authors of this trouble must bear their own judgment without respect to persons.

35. Verse 11. Had Paul preached obedience to the law, then the offence of the cross would have ceased.

36. Verse 12. So great is the mischief preachers of the law do, that good men may soon be tempted to wish they were cut off.

37. Verse 14. All the law binding on us now, is: love to God with all the heart, and to our neighbor as to ourselves.

38. Verse 18. Those led by the Spirit, are not under the law.

39. Verses 22, 23. Against those that have in their lives, the fruits of the Spirit specified, 'THERE IS NO LAW.'

40. Chap. vi. 16. Those that walk according to the rule the apostle has here laid down, are entitled to his most holy benediction, and will receive the blessing of peace and mercy from God.

41. Verse 17. The language and firm conviction of such should be, 'FROM HENCEFORTH LET NO MAN TROUBLE ME.'

L. P. JUDSON.

THIS lengthy article, commencing on our first page, could not well be divided. It will be read with interest and profit, and aid in making this number of the *Harbinger* a good one to hand to those who are not in the habit of reading it. Let it be circulated. We have a few extra copies for this purpose.

Reviewer Reviewed: A Dialogue; being a reply to Elder J. G. Stearns, on the 'Immortality of the Soul.' By George Storrs. New York: 1863.

THIS is the title of a valuable pamphlet of thirty-six pages, just published by Bro. George Storrs. It is an able refutation of the arguments, and exposure of the absurdities and contradictions contained in a work published by Elder J. G. Stearns, of the Baptist Church, in favor of the immortality of the soul. This excellent little work should be liberally distributed over Western New York, the residence of Mr. Stearns, where it may do much good in counteracting the pernicious teachings of his book, besides opening a new channel of light to many minds. It may be had of the author, New York—or at this office, at the low price of six cents single copy; \$4.00 per hundred. We extract the following:

"STEARNS.—The soul is a simple, indivisible substance"—p. 15.

"G. S.—Indivisible substance! So talk theologians. If indivisible, of course, it can have no offshoots. A father cannot beget a soul! and yet the Bible tells us, 'All the souls that came with Jacob into Egypt, which came out of his loins'—were three score and six.' Did these souls include merely the bodies of Jacob's descendants? If so, then souls must be material and divisible. But if Jacob had only bodies come out of his loins, where did the souls come from that possessed those bodies? If you say they proceeded from Jacob, then Jacob's soul was divisible, or else the three score and six had but one undivided soul for the

"G. S.—This is a purely gratuitous assumption. Not a solitary expression of any such doctrine was ever known among the Jews till after their captivity in Babylon. They may be included in your 'few exceptions'; they are, however, an important exception. Bishop Whately has shown conclusively, that the wisest of the Pagan Philosophers did nothing more than speculate on immortality, without ever satisfying their 'common sense' that immortality is an attribute of the soul. (See Appendix.)

"But supposing, contrary to fact, it could be shown that the Babylonians, Medes and Persians believed the soul immortal? What if Zoroaster, Pythagoras, Socrates and Plato, taught it? What if the sentiment abounds in Homer, Ovid and Virgil? Does this prove the doctrine true? If so, the prevalence of other sentiments, held by these nations and distinguished persons, upon the same principle of reasoning, must also be true. If you receive the pagan idea of immortality, you must take along with it the pre-existence of souls—the transmigration of souls—and the rejection of the resurrection of the body! You must not divide the dose, though bitter! But swallow the whole.

"The oldest hypotheses of the Oriental World, upon this subject, resolved themselves into the doctrine of emanation and immanation: issuing from the 'soul of the universe' at birth, and reabsorbed at death, as Bishop Whately has shown. They regarded the soul as a part of the Deity; thus making him *divisible*, which you say, the soul is not!

"Dr. Goode says—'If we turn from Persia, Egypt and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan, derived its first polite literature, we shall find the entire subject' (of the immortality of the soul,) 'left in as blank and barren a silence, as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt and sometimes disbelief. The tradition, indeed, of a future state of retributive justice, seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally, accredited; BUT THE FUTURE EXISTENCE IT ALLODES TO IS THAT OF A RESURRECTION OF THE BODY, AND NOT OF A SURVIVAL OF THE soul after the body's dissolution.'

"Here are large exceptions to your assumed position of its 'being the common sense' of the whole race, that the soul is immortal.' And we find these exceptions just where we might expect to find them, viz: where the light of revelation shed its illuminating beams! That country is Judea! Here Job, that venerable patriarchal saint, who held communion with the Living God, and not with the *Buthos* or *Demiurgus* of the Chaldeans, Egyptians, &c.—here, I say, Job lived; and from this quarter we have, as Dr. Good expresses it, 'that astonishing and transcendent composition' called 'The Book of Job,' a work says he, 'that ought assuredly to raise the genius of Judea above that of Greece,' &c., and may I not add, the knowledge of Job far above that of Zoroaster, Pythagoras, Socrates, Plato, Dr. Dick, and Mr. Stearns—all combined!

"Dr. Good continues—'Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely as I have stated it, a patriarchal or traditional belief of a future state of retributive justice, NOT BY THE NATURAL IMMORTALITY OF THE SOUL, BUT BY A RESURRECTION OF THE BODY!'

"Dr. Good makes this belief 'patriarchal or traditional'; but this is unnecessary, as Job was doubtless an inspired man. Dr. Good's testimony is the more valuable, because he believed in the popular doctrine of immortality.

"Whether, therefore, the dogma of natural immortality originated with the old serpent, who said, 'Ye shall not surely die'; or whether it originated in Egypt, Persia, Media, Babylonia, or elsewhere, it matters not. One thing is certain, it did not originate from God, else Job would have been in possession of it; and I will put Job's knowledge and wisdom against all the

Babylonians, Persians, Medes, Assyrians, Zoroasters, and Platos on earth! This is doubtless the oldest book or document extant, and on that account demands the attention of the sincere inquirer after truth on this subject.

"The *Hindoo Philosophers*, says Dr. Good, 'TOTALLY AND UNIVERSALLY denying a resurrection of the body, and supporting the doctrine (of future existence) alone upon the NATURAL IMMORTALITY of the soul, and the Arabian philosophers (among whom was Job) positing over the immortality of the soul, and resting it alone upon a RESURRECTION OF THE BODY.'

"The Hindoo view of this question, is the legitimate tendency of the modern dogma on the same subject—it leads to a denial of the resurrection.

"STEARNS.—'When the saints' dead bodies shall be raised, their souls, which have been separated from them by death, will come and take possession of them. A re-union will take place which will never be dissolved. 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will be brought with him.' (1 Thess. iv. 14.) That is, when he comes to raise 'the dead in Christ,' and to change those 'who are alive and remain,' when we shall altogether be caught up in the clouds to meet the Lord in the air, then those who have been asleep in Jesus, who have died, and their spirits have departed to be with Christ, will be brought with him. They will come in their disembodied state to receive their resurrection bodies. This passage proves conclusively, that when Christians die, their spirits go to be with Christ, else how could he bring them with him?'—p. 70.

"G. S.—The text saith not one word about 'their spirits' coming in their disembodied state, nor that Christ doth 'bring them with him.' I marvel that such a perversion of the apostle's words 'should pass current anywhere. The text, 1 Thess. iv. 13-17, is as clear a refutation of your entire theory as could be desired. Let us analyze it. The Thessalonian Christians were sorrowing for their brethren who had fallen 'asleep'—i. e., were dead. Paul exhorts them not to sorrow for them as other people who 'have no hope.' The unconverted heathen had no hope of a resurrection; and hence were without hope for their friends who had died.—Paul next proceeds to state the grounds of hope for a future life; viz: by a resurrection: 'for,' saith he, 'if we believe that Jesus died and rose again, even so them also which sleep in Jesus will be brought with him.' From where? From heaven? No. Where then? Let the same apostle answer—'The God of peace that brought AGAIN FROM THE DEAD our Lord Jesus.' Heb. xiii. 20. 'Just as certain as God raised up Jesus from the dead, so sure will he bring up all them also that sleep in Jesus.' That is Paul's argument. To reason otherwise is to destroy his argument. Where would be the symmetry of an argument like that you advocate? Strip of all its drapery it amounts to just this—'If we believe that God raised Jesus up from the dead, even so will he bring them that are in heaven down from above.' Surely here is no harmony, or true relation of the different parts of the argument. 'Jesus was dead—God raised him up from the dead—therefore God will raise up all the members of Jesus—viz., those that sleep in him.' Here is harmony, and the true relation of the parts of the argument is preserved.

"Paul then proceeds to show that the living saints, at the time of the resurrection, would have no advantage over them that are asleep: 'For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [shall not go before] them which are asleep.' Surely if your theory is true, the dead ones had gone 'before' them that are alive! But Paul thought necessary to caution the living saints against the idea of their meeting Christ 'before' the dead ones: a caution entirely unnecessary and gratuitous on your theory: for according to that,

the dead ones had gone BEFORE the living, and are now coming back in a disembodied state.—Thus does your theory pervert the words of truth and change them into a fable.

"Paul now goes on to open the grand scene of that resurrection with which he had been comforting the saints at Thessalonica. He saith, 'The Lord HIMSELF shall descend from heaven... and the dead in Christ shall rise first'—not, shall come down from heaven first, as your theory claims. No: 'the dead in Christ shall rise first; THEN we which are alive and remain shall be caught up TOGETHER with them in the clouds to meet the Lord,' &c. The whole testimony of Paul goes to show that the dead saints had not before been with the Lord; but now that they are raised they go with the living to 'meet the Lord.' Neither the living nor the dead had any pre-eminence: they are caught up TOGETHER. 'Wherefore,' adds the apostle, 'comfort one another with these words.' What words? Was it by telling that the disembodied spirits of their friends, who had fallen asleep, had gone to heaven? and were walking the golden streets? Nothing of the kind. It was, that they should be raised from the dead when the Lord himself shall return from heaven.—'This passage proves conclusively, that when Christians die, their spirits do not go to be with Christ in a conscious 'disembodied state.' And it 'proves conclusively,' that 'the hope' is, that as God brought up Christ from the dead, so will he bring up them also that sleep in Jesus. Your theory makes the resurrection void. According to it, the saints do not die, and Christ did not die; and so God neither raises the one nor the other from the dead. But the Son of God declareth—I am he that liveth and was dead.' Rev. i. 18. God had said, 'his soul' should be made 'an offering for sin'; and Jesus said, 'My soul is exceeding sorrowful even unto death.' Matt. xxvi. 38. Jesus died; yea, his soul came down to 'death'; but, 'God raised him from the dead.' Acts xiii. 30; yea, 'God hath raised him up, having loosed the pains [or cords] of death.' Acts ii. 24. Thus we have a good hope that God will bring with him from the cords of death all that have fallen asleep in Jesus: being united to him as members of his body, at the last trumpet they shall awake, who have 'asleep' in the dust of the earth.' Dan. xii. 2. Being Christ's and having attained to the resurrection out from the dead ones, they cannot die any more. Luke xx. 35, 36.

"Against your whole theory of the survival of the soul in a conscious state, I oppose the plain testimony of inspiration. First, Psal. vi. 5.—'In death there is no remembrance of thee: in the grave [Heb. *sheol*—the state of death] who shall give thee thanks.'

"I shall now conclude by showing that the Scriptures plainly declare 'annihilation' to be the doom of the godless; while at the same time, I challenge any man to produce a solitary text in the Old or New Testaments—in the Hebrew, Greek, or English, that saith the wicked are immortal, or will ever possess that attribute.

"Prof. Pick, in his 'Bible Student's Concordance,' has given us every word in the Hebrew Scriptures, and the literal meaning. The words Tsomath and Shomad, according to Prof. Pick, have the literal sense of, 'to annihilate.' We will note a few instances where the words occur.

"Psa. xviii. 40. A manifest prophecy of what Messiah would do. 'Thou hast given me the necks of mine enemies; that I might [isomath] annihilate them that hate me.' When Jesus, the nobleman, returns, he will say, 'Bring hither those mine enemies... and slay them before me.' Luke xix. 27. Thus they are annihilated.

"Psa. liv. 4, 5. 'Behold, God is my helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: [isomath] annihilate them in thy truth.' It is the truth of God, then, that Messiah's enemies shall be annihilated.

"Psa. xciv. 21-23. 'They gather themselves together against the soul of the righteous... but the Lord is my defence, ... he shall bring upon them their own iniquity and shall annihilate them in their own wickedness; yea, the Lord our God shall annihilate them.' Tsomath, in both places.

"Psa. cxlii. 12. 'Of thy mercy annihilate mine enemies; .. annihilate all them that afflict my soul; for I am thy servant.' Tsomath is the original, in both instances.

"These instances are sufficient for our purpose; and the Psalmist tells us, Psa. xxxvii. 20, after what manner they will be annihilated: 'The enemies of the Lord shall be as the fat of lambs; they shall consume: into smoke shall they consume away.' Such is to be the doom and end of wicked men: so saith Jehovah; and who has the impiety to say, 'there is nothing in the doctrine of annihilation to restrain men from vice; nothing to check their most unbridled passions'? Let those who dare say it, know that they set themselves up to be wiser than God.

"One word on the supposed impossibility of annihilation. We are glad to know that thinking men are abandoning such a foolish conceit. Any child can be made to see the weakness of such an assumption. If an apple is eaten up, it—the apple—is annihilated; i. e. it is no longer an apple. If a glass globe is ground to powder, the globe is annihilated, though all its particles may remain; it is no longer a globe. If a man is decomposed, and the constituent parts resolved into their original elements, the man is annihilated: i. e., he is no longer a man. God has said of wicked men, they shall be destroyed, consumed, annihilated. And again, we ask, who shall dare impeach his wisdom in appointing that as their doom and end? Those who oppose this doctrine and its advocates, had better follow the counsel of Gamaliel, and 'Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.' Acts v. 38, 39.

"Hitherto God has prospered the doctrine we advocate, of immortality, eternal life, only through Christ—and 'all the wicked will be destroyed'—or annihilated. From small beginnings it has spread, and taken hold on more minds than any other doctrine that was as unpopular with human pride. It commends itself to the understanding of intelligent minds. While the doctrine of endless torture acts on the animal feelings and passions, and its influence is of short continuance, this doctrine acts on the judgment, understanding, and hearts of men; commending itself to their consciences as both just and reasonable; while endless torture does neither; that is seen and felt to be both unjust and unreasonable. Hence, multitudes, not seeing the true Scripture doctrine, have been driven into Universalism or Restorationism. Among those latter were Bishop Newton, and the pious and eminent John Foster, of the Baptist church, England. Glory be to God and the Lamb, the time is at hand when sin, sorrow, and suffering will have an end; and every conscious creature in God's wide creation will be heard giving glory to him that sitteth upon the throne and to the Lamb, Rev. v. 13."

them their own iniquity and shall annihilate them in their own wickedness; yea, the Lord our God shall annihilate them.' Tsomath, in both places.

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"We have erased from our books the names of delinquent subscribers. This is the last number of the Harbinger they will receive from us until we hear from them. We hope they will regret what is our honest duty. How can they be just and do otherwise, if it is in their power to pay? They should remember that we necessarily have to incur heavy expenses and liabilities in order to furnish the Harbinger to our readers, and that for the liquidation of these expenses we must depend upon their faithfulness and co-operation in paying their subscription. If they fail in this, as so many have done, we are of course, unable to pay such debts

and are greatly embarrassed in our business. It is just as impossible to print a paper without means, as it is to carry on any other business, and we trust all who are owing us will see the justice of these remarks, and immediately forward the respective sums they owe us.

Use not evasions when called upon to do a good thing, nor excuses when you are reproached for doing a bad one.

Correction.—The appointment for Elder J. B. Cook in last week's paper should have been for the passing month. See appointments.

Appointments.

For paper is made ready for the press on Wednesday. Appearances must be received, at the latest by Tuesday evening, or they cannot be inserted until the following week.

Bro. J. C. Bywater.

Oppenheim, Sunday, Jan. 16—
In the Schoolhouse, near the new Methodist Meeting house, at 10 o'clock, and at Ingham's Hollow, at 2 o'clock, p. m.

Little Falls, (evening) Jan. 18, " " 19
Gloversville, " " 20
where Bro. Mosher may appoint.

Broadbald, " 20
Danville, " 23
Conesus, (evening) " 25
Springwater Valley, " 26
at the Christian Chapel.

East Springwater, (evening) " 26
Honeyey, " 27
Cheshire, " 28
Port Byron, Sunday, " 30

Bro. Wm. Sheldon.

Houghtonville, Jan. 14—
and over Sunday, " 15
New Fane, " 16
Vernon, " 17
Northfield Farms, Mass., " 18, 19
Greenfield, " 21

Bro. J. B. Cook.

Honeyey Flatts, (evening) Jan. 19, " 21
Conesus Center, Sunday, Jan. 23, " 24
Danville, " 25

A Conference.

The Lord willing, there will be a General Conference of the saints looking for the speedy coming of the Lord, at the new schoolhouse near Bro. Elias Dickson's, commencing Friday, January 23 at 2 p. m., to continue over the Lord's day following.

It is hoped that all the ministering and lay brethren who can possibly attend, will do so, both from Indiana, Michigan and other places. Should the brethren think proper to continue the discussion that was commenced at the Oswego Conference, relative to church order—it is hoped that they will come together prepared to protract the Conference for that purpose. In behalf of the brethren,

YATES HIGGINS.

Plymouth, Ind., Dec. 14, 1852.

BUSINESS ITEMS.

C. C. Cary.—To what office is your paper now sent? This we must know in order to change its direction, as you request.

I. F. HARRIN.—We have none of the Mystery Solved. Have credited all on Harbinger.

E. S. PERRY.—Please give the name of your State, as there are post offices of the name of Rarbury in different States.

J. P. COWLES.—We do it cheerfully, and presume it was through mistake that your name has been continued among our worthy agents.

E. M. E.—Have none of McGroder's.

E. M. J.—B. M. owes only 20 cents.

H.—Received: the Lord reward you.

The friend at Woodstock, Vt., who has sent three dollars, will please give his or her name.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

N. Davis 527, I. F. Harden 499, J. S. Johnson 468, A. G. Eddy 488, C. Boardman 519, R. Savary 343, S. Stone 459, L. Dow 485, S. Webster 494, D. H. Caverly 401, W. Collier 494, Daniel Tichenor 499, S. McCartney 494, D. Perry 463, H. B. Burchard 499, D. Ammerman 503, E. Dickinson 499, D. Stamm 498, W. H. Knapp 493, P. W. Weatherwax 497, C. H. V. Cavis 499, F. A. Benham 504, A. G. Freeman 465, M. Babcock 468, J. T. Onley 469, J. B. Clapp 462, D. Shaw 494, \$1.00 each.

B. Alford 486, H. Utley 494, F. Darel 523, L. H. Stowe 494, O. Berry 502, T. Sables 494, L. B. Woodard 486, O. Page 546, S. Porter 681, S. Carpenter 520, Eliza E. Eringer 525, D. Snow 489, E. Wood 491, W. Gilman 498, J. Young 525, E. Muzzy 533, A. Phillips 492, J. Kelly 449, Mrs. Maria Huntley 525—\$2.00 each.

George Mayberry 437, \$3.00; C. F. Kittridge 472, \$4.00; G. T. Adams 494, \$5.00; A. Tennant 470, \$1.06; S. M. White 462, \$3.50; C. Johnson 495, \$1.34; (on old account 76 cents); J. Bellows 495, 50 cents; D. Bellows 501, \$1.50; Mrs. W. Lasher 466, \$1.92; J. L. Hinman 444, 25 cents; L. Adams 494, \$3.00.

LETTERS.—G. T. Cowles, P. Davis, W. Spear, T. B. Tamblin, G. P. Adams, J. Blain 2, C. Algire, William Downing, L. Crocker.

BOOKS SENT.—O. Page, Eliza E. Eringer, D. R. Mansfield.

Delinquents.

If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

N. STEVENS, Geneva, has moved to Milo Center, N. Y., owing \$1.05. Will he please pay.

DONATIONS:

TO AID IN FURNISHING THE HARBINGER FROM ITS PRESENT EMBARRASSMENT, AND CONTINUE IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited to accomplish these objects. ONE THOUSAND DOLLARS ARE NEEDED.

N. Davis \$4.00
S. Porter 1.50
H. Utley 5.00
R. Caldwell 10.00
L. Robbins 10.00

FOR BRO. E. R. PINNEY.

H. Utley \$3.00
L. Robbins 5.00
L. Robbins 5.00

Bro. J. B. Cook.

Honeyey Flatts, (evening) Jan. 19, " 21
Conesus Center, Sunday, Jan. 23, " 24
Danville, " 25

A Conference.

The Lord willing, there will be a General Conference of the saints looking for the speedy coming of the Lord, at the new schoolhouse near Bro. Elias Dickson's, commencing Friday, January 23 at 2 p. m., to continue over the Lord's day following.

It is hoped that all the ministering and lay brethren who can possibly attend, will do so, both from Indiana, Michigan and other places. Should the brethren think proper to continue the discussion that was commenced at the Oswego Conference, relative to church order—it is hoped that they will come together prepared to protract the Conference for that purpose. In behalf of the brethren,

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The friend at Woodstock,

Miscellany.

Ancient Jerusalem.

(Continued.)

* The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God. — Ps. lxxxvii. 2, 3.

THE tower of Psephinus, which was built as a bulwark at the north-west corner of the new wall, was most beautiful and majestic, and so lofty, says Josephus, that Arabia and the most distant parts of the dominions of the Hebrews to the sea, might be descried therefrom.

The high rocky plain beyond this tower where from the earliest ages so many enemies have ranged their standards against Jerusalem, has usually been called the camp of the Assyrians. Here, at different periods, have stood against her, the Assyrians, the Romans, the Persians, and the enthusiastic Crusaders, who, under the renowned Godfrey, took the city on the 15th of July, 1099.

The two stupendous buildings, the Amphitheater and the Theater were erected by Herod after the Roman fashion, in honor of Cæsar, and were, as Josephus informs us, 'worthy of being seen by reason of their magnificence, but were wholly contrary to the customs of the Jews.'—Here the athletic games were held quinquennially, with music and chariot racing, as well as shows of gladiators and wild beasts, as at Rome. The Amphitheater was able to accommodate eighty thousand spectators.

Proceeding onward from the tower of Psephinus, the wall ran north-easterly. Here is met the gate of Ephraim near which at present stands the Damascus gate: from this gate runs off to the west the road to Emmaus, where on the day of his resurrection, the Lord appeared to the two disciples, and 'expounded unto them, in all the Scriptures, the things concerning himself.'—From the same gate in a northerly direction, proceeds the road to Sichem and Samaria. A little distance from the gate is the grotto of Jeremiah, from which the Prophet, beholding in spirit the desolation of that graceless city, broke forth into that pathetic lamentation: 'How doth the city sit solitary that was full of people? how is she become as a widow?' 'The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate.'

In this direction, but upon a wall long since destroyed, as Dr. Wilde supposes, stood many of the gates of Nehemiah. Northwards from here rose the hill Scopus, from which Titus first saw Jerusalem and its splendid temple.

Near to the temple we find the sheep gate, now called St. Stephen's gate, a little outside of which the proto-martyr was cast forth and stoned to death; and close by, the pool of Bethesda, where Jesus healed the impotent man, saying: 'Arise, take up thy bed and walk.' John v. 2.

We now proceed to describe the environs of Jerusalem, beginning at the castle of David. A little up the valley which is called the vale of Gihon, is the higher pool of Gihon, which by a streamlet supplies the lower pool here. It is thought by some to have been made by Solomon, but would rather appear to have been built by Hezekiah, for Hezekiah also 'stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David.' 2 Chron. xxxii. 30. It appears to have been formed by damming up the hollow part of the valley: it still remains, but is now quite dry. In this place Solomon was anointed by Zadoc the priest and Nathan the prophet, as related in 1 Kings i.

Hard by is seen the aqueduct by which Solomon conveyed the water from his pools near Bethlehem to Mount Zion, round which the aqueduct was carried.

Through this valley, and running from the Hebron or Jaffa gate, is the road to Bethlehem. The valley, after turning the corner, declines rapidly to the east, and is then called the valley of Hinnom, which served as the boundary between the tribes of Judah and Benjamin. Josh.

xviii. 16. This valley was infamous in the sight of the Lord; for here Ahaz and Manasseh celebrated their idolatrous rites. We find Ahaz 'burnt incense in the valley of Hinnom, and burnt his children in the fire after the abomination of the heathen whom the Lord had cast out before the children of Israel.' 2 Chron. xxviii. 3; and hither the Lord sent Jeremiah to declare, 'They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and daughters in the fire. . . . therefore it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of Slaughter.' Jer. vii. 31, 32.

The entire line of hills on this side, is now called the Hill of Evil Counsel, for here, in the country house of Caiaphas, 'The priests and elders took counsel to destroy Jesus.'

Advancing onwards, we come to Aeldama or the field of blood, purchased with the thirty pieces of silver. Near this Judas hanged himself; and here still exists a huge vault or crypt, traditionally held to be 'the place to bury strangers in.' Matt. xxvii. 7, 8. Dr. Wilde penetrated into these vaults, and having examined the skulls which he found classed in their respective chambers, has demonstrated that they were those of such various nations as those visiting Jerusalem, and who, listening to the Apostles, 'heard in their own tongues the wonderful works of God,' as related in the Acts.

At the foot of Zion lay the king's garden, the favorite resort of David and of Solomon. From the choice trees and plants herein contained, the Man of Wisdom gives those beautiful descriptions so thickly interspersed in his inspired song; here were the stairs going down, for we read that Shallum built 'the wall of the pool of Siloam by the king's gardens, unto the stairs that go down from the city of David.' Neh. iii. 15. And travelers tell us, that the beauty and fertility of the spot, as compared with the sterility of the neighboring rocks, bear ample testimony to the truth of the tradition. In the midst of these gardens is still seen the mulberry-tree, where it is said the prophet Isaiah was sawn asunder. It is an enormous tree, and is, Dr. Barlett tells us, 'still a favorite halting place for wayfarers and shepherds, who repose under its ample shade while their flocks are drinking from the channel below.'

Close at hand are a number of grottoes, called the caves of Gethsemane, where it is said Jesus passed his nights in prayer, previous to his passion. 'And in the daytime he was teaching in the temple, and at night he went out and abode in the mount that is called the Mount of Olives.' Luke xxi. 37. Exactly opposite the above-named tomb is the garden of Gethsemane, the scene of our Savior's agony. 'It is a plot of ground,' says Dr. Wilde, 'sown with corn, and enclosed by a low, rude wall. Eight aged olive trees still exist within the enclosure, and are pointed out as those beneath whose shade the Man of Sorrows experienced the bitter foretaste of that death he was to suffer—the pangs—the throes—the agonizing struggle, when soul and body part.' And 'hardened indeed must be the heart that can coldly contemplate this sacred spot, where the God of life and glory drank that bitter cup of superhuman suffering for sinful man's redemption, and not partake of some such kindred feelings.'

Dr. Wilde, with some learned travelers, believes the trees to be identically those which witnessed our Savior's sufferings. He measured the largest of them, which he found to be twenty-four feet in girth at its roots. He says: 'Their leaves hung like so many silver locks over their time worn and aged stems, that now in the evening of life, are fast hastening to decay.' 'The recollections of the hours that I have passed,' says he, 'beneath their shade, shall last while reason and memory retain their seat, and the leaves plucked from their branches shall be treasured, and the cross formed from their wood shall ever hold a conspicuous place in my cabinet.'

We now pass along the valley of Jehosaphat, the place supposed by Mahometans, by Jews,

and by Christians, to be that appointed for the final judgment; according to Joel—'Let the heathen be awakened and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.' Joel iii. 12.

Dr. Wilde observes, 'The gloom and stillness that in general rest over this valley of the Shadow of Death, is well calculated to make a deep impression on the minds of the Hebrew and Moslem, and to strengthen the opinion which they entertain, that within it is to take place the General Judgment.'

On the side of the mountain we see the tomb of Zachary hewn out of the solid rock, which, as well as the others in this place, bears the marks of undoubted antiquity.

Here also is seen the pillar of Absalom.—'Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day Absalom's place.' 2 Sam. xviii. 18.—This monument is also cut out of the rock, and is considered very beautiful. The Jews, from time immemorial, in abhorrence of the conduct of this unnatural son, always spit and cast stones at it as they pass by.

The lower part of the mountain and all around is the burial-place of the Jews, so full of graves that they almost touch each other. 'Here,' says Dr. Robinson, 'over against their ancient temple many wanderers of that remarkable people come to mingle their bones with those of their fathers, awaiting the great day foretold by the prophets.'

Overhanging the city, and overlooking all the other hills, is the three-stopped Mount of Olives, so called from the earliest times from the number of olive-trees which grew upon its sides.—The view from the summit is most beautiful—Jerusalem spread out beneath the feet like a map, on the one side; and on the other a varied and extensive view of the mountains of Moab the vale of Jordan to the Dead Sea.

This mountain must ever be dear to the Christian, from its association with so many of the chief incidents in the history of the Redeemer.

That path has often been pressed by his blessed feet as he crossed the mountain to the house of Lazarus, whom he loved, and of Martha, and of Mary. The same tracks gave passage to the 'multitude who spread their garments in the way, saying, 'Hosanna to the Son of David.' At yonder brow he paused, and, looking over the ungrateful city, and reflecting upon its approaching ruin and that of his children, he shed those tears, and felt those yearnings, which none but a God could shed and feel. Down that slope he passed, 'meek and humble, and riding upon an ass,' into the depth of the valley of Kidron; from whence ascending, he entered into the temple amidst the shouts of the multitude, who cried out, 'Blessed is he that cometh in the name of the Lord.' In some grottoes he prayed and wept by night, while his days were spent teaching in the temple. That group of aged olives were the witnesses of a superhuman agony inflicted upon him by the collective crimes of a guilty world. On that spot by a chosen disciple he was, with a kiss, betrayed into the hands of his enemies, from whence he was dragged to a painful and ignominious death. And, finally, from the top of the mountain he ascended to heaven, from whence 'he shall so come' to judge the world (as many believe) in the valley beneath.

(Concluded next week.)

A letter from Sydney of the 3rd of September, says that a few miles to the north of that place, gold fields of immense value have been found, far surpassing anything ever yet discovered.

The true reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.

CHURCH RATES IN ENGLAND.—The following paragraph from the *London Patriot*, shows what kind of legal robbery is resorted to in England to make those who conscientiously dissent from it support the 'church established by law.'

'The amount originally claimed from the firm of Messrs. Brown & Sons, (members of the Society of Friends, in North Shields,) was £19s. 7½d., and the costs were £1 16s. To meet these charges, eight sacks of flour, value including the sacks, £13 6s., were carried from their premises, showing an excess of £10 above the legal demand. We understand that for claims against this firm, originally amounting to £7 3s., goods to the amount of £54 have been distrained. For a claim of 2s. 1d. against a lady, which was run up with expenses to 12s., a sitting-room table, a clock, and a mahogany dinner-tray and stand were seized; and some chairs were about to be removed, but the neighbors compelled the party to desist. How long, one is led to exclaim, shall such an iniquitous system be allowed to have the sanction of law in a country boasting of its civil and religious liberties?'

THE ERUPTION OF MOUNT ETNA.—Accounts from Sicily state that the eruption which commenced on the 20th of August still lasts, causing alternate hopes and fears, according to the increase or diminution in the quantity of lava that shoots forth from the fiery mount. The new crater that opened on the 8th of November, pouring fourth a fresh current, had up to the 9th descended as far as the Volla della Sciancato, five miles distant from Zafferana Etnea. The mountain continues to send forth loud reports, and to shoot up globes of thick smoke, interspersed with fine ashes.

INDIANS OF WESTERN NEW YORK.—We find in the *Rochester Advertiser* an abstract of the Indian Agent in relation to the remnant of the 'Six Nations,' now resident in the State of New York. According to the census taken in 1851, there were in the State—

Senecas.....	2,679
Tuscaroras.....	290
Cayugas.....	139
Onondagas.....	457
Oneidas.....	213
Mohawks.....	1

3,779

The rapid decline of the Indian power in the State, from emigration and other causes, is seen in the fact that of the once powerful 'Six Nations' less than four thousand now linger around the council fires of their fathers, while in their places have risen up some fifteen hundred thousand 'pale faces.'

GOOD NATURE.—It is a gem which shines brightly wherever it is found. It cheers the darkness of misfortunes and warms the heart that is callous and cold. In social life who has not seen and felt its influences? Don't let little matters ruffle you. Nobody gains anything by being cross or crabbed. If a friend has injured you; if the world goes hard; if you want employment and can't get it; or can't get your honest dues: or fire has consumed, or water swallowed up the fruits of many a hard toil; or your faults magnified, or enemies have traduced or friends deceived, never mind; don't get mad with anybody; don't abuse the world or any of its creatures; keep good natured and our word for it, all will come right. The soft south wind and the genial sun are not more effectual in clothing the earth with verdure and sweet flowers of spring, than is good nature in adorning the heart of men and women with blossoms of kindness, happiness and affection—those flowers, the fragrance of which ascend to heaven.

Latest accounts from Constantinople say, that the question of the Holy Places had been settled by the Turkish Government conceding all the demands made by the French Ambassador. The whole of the Slavish races in European Turkey are in a state of insurrection.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 474.

ROCHESTER, N. Y., SATURDAY, JANUARY 22, 1853.

New Series---Vol. IV. No. 32.

Poetry.

From the Bible Examiner.

God is Love.

Our God unfolds his mighty love,
Throughout his wide domains;
No less than in the courts above,
He smiles where'er he reigns.
We see him in the vernal bloom,
And in each little star;
We hear him in the ocean's boom,
And dells that tuneful are.

He opens wide the cloudy doors,
To water vale and mead;
He bids the autumn fling its stores,
To satisfy our need.
The sun in glory wakes and fades,
Delighting every eye;
And darkness weaves its solemn shades,
While nations sleeping lie.

He stretches out the endless fields
Of calm, eternal blue;
And lore of love and beauty yields
As falls the evening dew.
With kindly hand he soothes in peace
The troubled weary one;
He bids the streams of sorrow cease,
And feels to see them run.

With mourning eyes, he looks on those
Who slight his hallowed will;
And mercy from his presence goes
To woo them by her skill.
In wondrous love he sent his Son
To conquer death and hell;
To rescue those that were undone,
By sin's enchanting spell.

The gates of heaven are open wide
To all the tribes of man;
And saints will there in bliss abide,
When suns with age are wan.
Our God is love and love is God,
So perfect is his name;
From age to age his love is shown
Unchangeably the same.

W. G. M.

Communications.

Original.

Ezekiel's Vision of the Valley of Dry Bones.

BY JAMES LUXFORD.

THE burden of the prophet's commission to his captive brethren, the children of Israel, committed to him by the Lord, possessed the strongest and fullest consolation to those captives. The subject matter of the same prophecy is equally important and consolatory to the 'whole house of Israel' as well as to the saints of God existing now.

The peculiar circumstances under which this important announcement of Jehovah's predetermination was made to Ezekiel, are very important. The children of Israel were then captives of the Babylonian power, frequently sitting down, and weeping by the rivers, when they remembered the past glorious privileges of Zion, and sighed intently for their Deliverer to come out of Zion, till in the overwhelming pensive sadness of these reflections, and their deprivation, they hung their harps upon the willows in the midst thereof, and vowed, 'If we forget thee, O Jerusalem, let our right hand forget her cunning; if we remember not thee and prefer not Jerusalem, above our chief joy, then let our tongue cleave unto the roof of our mouth.' They said the very bones of their (political) existence were dried, and their hope of a Deliverer from the hands of their oppressors was lost; they were cut off from their parts.

God, in order to convince them of the immutability of his counsel, and the certainty of his covenant made with the fathers, and renewed with David,—that as the covenant of day and night was unalterable, so unalterable was the

covenant with David, that his son Jesus was to be exalted as king in Zion, before whom all kings shall bow, and all nations serve. Ezekiel was entranced, and this vision passed before him. He says, (chap. 37,) 'The hand of the Lord set him down in the midst of a valley of dry bones.' He was commanded to prophecy to these bones, and challenge them to heed the word of the Lord, saying, 'Behold I will cause breath to enter into you, and you shall live, and I will lay sinews upon you, and bring up flesh upon you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the Lord.' The prophet did so, then followed a noise, next a shaking, after which bone gathered to its fellow bone, lastly they were covered with flesh, and sinews, but were absolutely destitute of *breath*. Not until the prophecy was renewed, and the collecting of influences from the *four extremities of the political heavens*, was this mass of bones, flesh, and sinew energized with life, enabling them to stand up upon their feet, as an exceeding great army. The above revelation has caused great diversity of comment among the so-called 'great and wise men' of the theological world. Some have erroneously supposed it to have reference to the physical resurrection of man from the grave. But the fallacy of such an inference is evident from the great dissimilarity between this gradual and protracted development of this process, and that state and order of development attendant upon the resurrection of the body as described by Paul. The latter shows, 1 Cor. xv. 52, the change will be *momentary*, in the incredibly short time of the *twinkling of an eye*.—Hence the wide difference in the two cases shows them to be any thing but identical.

Others have imagined the vision as intended to exhibit the *moral* condition of man in his natural state, that he is dead, and can only be made alive by the quickening energy of God's Spirit. My present intention is not to combat or maintain such a proposition—as man's ability or inability to make himself a new creature; but to see if this prophecy is intended as an illustration of such a principle. I submit such is not the design. From verses 11 to 14, the Lord himself gives the interpretation most definitely: 'These bones are [or represent] the whole house of Israel; behold they say [while captives in a strange land] our bones [the very foundation and pillars of their political fabric] are dried [and withered lifelessly] and our hope [of a Deliverer to come to Zion] is lost; we are cut off from our parts.' Hence the resurrection is a *political* one entirely. The divine arrangements of their political resurrection are clearly stated by the prophet; first, the Lord God would open the prison houses of their (political) graves, and take them from among the heathen, and gather them out of all countries, and bring them into their own land—the land of Israel.

Already are seen some of the evidences of their future resurrection in the fact of their eminence among some of the leading principalities of the 'powers that be' on the European continent. In Berlin the king of Prussia invites the services of a Jew, Prof. Stahl, to lecture before his own royal personage, upon the question, 'What properly constitutes a Revolution?' The answer is most significant, the proposition most truthful, 'A revolution is a self-glorification of man, a total perversion of the Divine order.'

The lecturer was lauded by the king, and praised in the higher official circles. Jacobi, the distinguished author and member of the Prussian National Assembly, is a Jew. The late leader of the Lower House, in behalf of her Majesty, the Queen of England, is the Jew, D'Israeli. The Jew, Simson, was President of the German National Assembly at the most critical period of its existence. He headed that deputation which in 1849 presented the German Imperial Crown to the king of Prussia, in the name of the Frankfort Parliament. The Jew, Simson, was the voice of that deputation.

The Jew, Fould, as Minister of Louis Napoleon, aided his accession to power. In 1848 there was no popular assembly in Berlin or Vienna in which one or two Jews were not the principle haranguers. What a change! Not long since every kind of disability and persecution was heaped upon them by the obstinacy of governments; now they sit in the cabinets of monarchs, are invited to lay before kings the results of their reflections and philosophic inquiries. They are permitted to preside over constituent assemblies, from which great nations hope to receive their rejuvenation—Jews bring imperial crowns to kings in the name of these assemblies.

Another remarkable presage of their resurrection is seen in the important revelations of modern date, of numerous patches of these people, who have been so widely scattered. Their prison houses are being made increasingly manifest as the time for their restoration approaches, preparatory to God's breathing upon them to give them a political organization and independent life of their own.

The next process in relation to the future of the children of Israel is represented as 'a shaking, and gathering of bone to its fellow bone,' but for a time destitute of life. The consistent interpretation of this feature of the prophecy must evidently mean the re-gathering from the various countries of their dispersion to their own land; there to exist as a dependent and tributary power, having no political existence of their own, nor can they have, till the political influences of the various powers of earth expend their hostilities in warlike antagonism upon the mountains of Israel, resulting in the endowment of a political life of their own. If this order of events in connection with Israel's future welfare is God's order of arrangements, it necessarily follows that there must be a very considerable restoration of Israel prior to the appearing of Israel's king—the Messiah, the Beloved.

The prophet judiciously places the gathering together of the frame-work of that future glorious fabric—the kingdom of God—as a *preceding* fact to the conferring of that political and spiritual life with which the King of kings will energize the 'commonwealth of Israel.' In fact to conclude that the Deliverer is to 'come in all his glory, and all the holy angels with him,' at which time he is to sit upon his glorious throne 'as lawgiver to the world, before he has at least a very considerable number of natural born Israelites as his subjects, (over whom Jesus promised Peter and his apostolic compeers should rule, in the day of the renovation when the Son of man shall sit upon the throne of his glory, you—my twelve apostles—shall govern the twelve tribes of Israel,) is at variance with

the word of prophecy, and just principles of reasoning out of the Scriptures.'

Jehovah declared by the mouth of Ezekiel, (xxxiv. 6, &c.) 'My sheep [the children of Israel,] wandered through all the mountains, and upon every hill; yea my flock was scattered upon all the face of the earth.' Verse 11. 'For thus saith the Lord; Behold, I, even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day, and I will bring them out from among the people, and gather them from the countries, and will bring them into their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country, and I will feed my flock in a good pasture; they shall lie down in a good fold.' Verse 22. 'Therefore will I save my flock [not permit them to be scattered as Zechariah declares in the fourteenth chapter, before the anointed shepherd, Jesus, comes] and they [when once under this shepherd] shall be no more a prey. And I will set up one shepherd over them, and he shall feed them, even my servant the Beloved; he shall feed them, and I will make a covenant of peace, and will cause the evil beasts to cease out of their land, and they shall dwell safely in the wilderness and sleep in the woods, and they shall be safe in their land, and no more a prey to the heathen, nor the beast, and none shall make them afraid. Thus shall they know that I, the Lord their God am with them, and that they, even the house of Israel, are my people, the flock of my pasture, saith the Lord God.'

None can deny that this will be the delightful and peaceful condition of the now scattered seed of Abraham subsequent to the Lord Jesus coming, and his 'restoring the kingdom again to Israel.' There must of necessity be a *flock gathered before* the good shepherd comes, otherwise it would be reversion of all experience, for a shepherd always pre-supposes a flock for the care of such an officer. A king necessarily pre-mises a territory and subjects to be governed.—Hence the sheep must be gathered (either partially or entirely) before the shepherd comes to take the supervision of his flock. God has said, 'I will save the tents of Judah first.' Zech. xii. 7. In proof that the whole house of Israel will not be gathered at the time of the Magogian conflict, see Ezek. xxxviii, xxxix.; also Isa. lxvi. 15, &c. 'For behold the Lord will come, with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and sword will the Lord plead with all flesh, and the slain of the Lord shall be many. And I will set a sign among them, and I will send those that escape of them, unto the nations and isles afar off, who have neither heard of my fame, nor seen my glory to declare my glory among the Gentiles. And they shall bring all your brethren, (namely, 'the remnant,' Isa. xi. 10-16, for 'all Israel shall be saved') out of all nations for an offering, unto the Lord, to my holy mountain Jerusalem, as a clean vessel into the house of the Lord, and I will take of them for priests and for Levites, saith the Lord.' When once regathered under the good shepherd, they are promised to dwell safely, no more the prey of an invading foe,

either human, or brutish, so that none shall make them afraid. The reader will need no further multiplication of arguments to prove the conclusion—that Israel's troubles are to precede and not succeed the glorious day of his coming, who is to rebuke his enemies, and refine and purify his unbelieving brethren.

But to resume the remainder of my commentary upon the dependent and tributary condition of part of Israel's seed at the time of Messiah's re-appearing. We have already shown these are to be restored to the rightful soil of their father Abraham, there to wait for that life with which they are again to be energized. But though there are to be the necessary constituents for 'an exceeding great army,' yet there is to be no *breath* in them, hence they are to be under a *human political power*; for if they were to be under a *divine* constitution, there would be *breath* in them. Methinks I hear some asking—if the Scriptures intelligently show the mode in which this wonderful people will regain their pre eminent nationality! The prophet Ezekiel in the 37th chapter rapidly unfolds to his brethren the various stages through which they are to pass until they arrive at that exalted climax when 'God will set his sanctuary for evermore, and tabernacle in their midst.' In chapters 38 and 39, he shows them some of their previous stages through which they are to pass before their Restorer comes. Pointing them to the 'latter days,' he shows them they are to be brought back from the sword, and brought out of the nations to their own land, which was waste and desolate, at which time the Magogian power of the north confederated with various European, Asiatic and African powers, shall come with the impetuosity and violence of a storm, and so numerous as to cover the land.

Zechariah speaks of this as the day of the Lord, when he will gather all nations against Jerusalem to battle, resulting in the overthrow of the city, the ransacking and plunder of the houses by the invading armies, and declares half the inhabitants shall go forth *into captivity*.—Certain other powers spoken of, as Sheba, Dedan, the Merchants of Tarshish and the Lion power, (I submit the identity of this *lion power* to be none other than Britain, for these reasons. First, No nation has that animal on its national escutcheon but that power. Second, When Richard the First carried on his warlike exploits in the Holy Land, under the name of the Crusades, he added a third lion to his national armorial insignia, and called it, 'The lion of the tribe of Judah' shall confront this despoiling and tyrannic power; an onslaught commences, when to crown the whole, the King of kings who was born as king of the Jews, makes his sudden appearance, revealing his Almighty arm, pleading with fierce elemental wrath and destruction upon this great leader and all his hosts, even with none devastation than upon Egypt's or Sennacherib's army. For behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and the sword will the Lord plead with all flesh, and the slain of the Lord shall be many.

Then shall the Lord stand upon the Mount of Olives, and fight against those nations in his jealousy and in the fire of his wrath. In that day shall there be a great shaking in the land of Israel, so that only one sixth of that multitudinous host shall be left to declare how the Lord hath righteously avenged himself upon his enemies, and sanctified himself in their midst.—When he hath thus successfully revealed his mighty arm and returns from the great valley of decision, it will be asked with wonder and astonishment—who is this that cometh from Edom, [for 'he shall cast his shoe over Edom, and triumph over Philistia,'] with dyed garments from Bozrah? [for 'the Lord hath a sacrifice in Bozrah,'] He who is decked in glorious apparel, traveling in the greatness of his strength. 'I that speak in righteousness, [he answers] mightily to save.' They will ask, 'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat.'

He responds, 'I have trodden the wine press alone, and of the people there were none with me; for I will tread them in my anger, and trample them in my fury; and their blood shall be upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come, and I looked and there was none to help, and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will bring down their strength in my fury, and I will bring down their strength to the earth.'

The citizens of Jerusalem shall joyfully welcome him after his mighty conquests, and give him a triumphant entrance in his metropolis, while the walls of the ancient city reverebrate with 'Hosannas to the Son of David,' and challenge the everlasting doors or gates to be lifted up for his illustrious entrance as king of glory; others shall inquire 'who is this king of glory?' The one exulting reply of men, saints and angels will be—He is the Lord, strong and mighty, the Lord mighty in battle, the Lord of Hosts. He is the king of glory. Soon takes place that supremely august inauguration of the Son of man to whom the Ancient of Days gives the dominion, and glory, and a kingdom, that all people, nations and languages should serve him.—The only law of nations shall go from Zion, and the word of the Lord's salvation from the holy temple in Jerusalem. Our Father, who rulest in heaven and earth, hallowed be thy name, Thy Kingdom come, That thy will may be done on earth as it is done in heaven. Amen.

Baptism 'for the Remission of Sins.'

W. SHELTON TO L. H. CHASE.

BRO. CHASE:—I had fondly entertained the impression that I had been sufficiently explicit in my previous communications, to correctly convey to you my sanguine convictions of truth upon this important topic; but as I find you in some instances battling 'a man of straw,' or combating sentiments which I never have advocated, and which I repudiate, and thereby leaving some of our readers to misjudge of my belief, I deem it expedient to briefly rehearse some points, that you may no longer be 'at a loss to know what I mean.'

I will assure you that I am not in the least tinctured with the belief that an enlightened person can be saved as well without baptism as with it, for 'faith without works is dead.' A living faith will produce works. Faith that Christ is the Son of God, will lead the believer to obey his requirements, the first of which in the line of the believer's duty is, to be *baptized*.

BRO. CHASE makes several assertions in regard to what faith has not done. Now we will let Jesus Christ tell what it has done. In addressing himself to Mary, before baptism, he says, 'Thy faith hath saved thee.' Now faith will produce works—will prompt its possessor to walk in the path of duty; and the first duty which the gospel of Christ requires at the hand of a believing, repenting penitent, is to be *baptized*.

BRO. CHASE asserts that Peter taught his hearers 'that they were not forgiven their sins by faith; but by an act of faith.' What, by *works*? Is there but one act of faith? BRO. C. alludes to baptism as the 'act' in which sin is pardoned; and quotes the expression of Peter, 'for the remission of sins.' If BRO. C. thinks highly of this expression from the lips of Peter, he ought not to think lightly of the same expression from the lips of the Son of God. 'This is my blood of the New Testament, which is shed FOR THE REMISSION OF SINS.' Matt. xxvi. 28.

BRO. C. is not authorized in putting any construction upon Peter's language, that will do serious violence to the same language from Christ. In the one case, we are cited to the act of shedding Christ's blood, and Christ says that it is done for 'the remission of sins.' In the other case, we are cited to baptism, and Peter says that it is done 'for the remission of sins.' It we are warranted in taking the position that sins are

pardoned in the act of baptism, from this expression, then we are certainly warranted in taking the position that sins were pardoned when the blood of Christ was shed, from the same phraseology, verbatim. This stake can not be moved!

My previous remarks upon the case of Cornelius, who was baptized after the Holy Ghost fell upon him, I consider, stand out in self-defense. Your remarks upon this point amount to this, [to use your own language], 'as 0 from 0 and 0 remains.'

Says BRO. CHASE, 'If my foundation is a sandy one, the word of God is not to be relied upon.' Stop, stop, BRO. CHASE! To use your own words again, this 'certainly is Babylon of the deepest die.' I say 'let God be true,' even if BRO. CHASE and BRO. SHELTON are both found upon a sandy foundation!

You remark very incorrectly, 'according to your theory, if a man repents and believes, his sins are forgiven. And then you turn right about and tell him he believes a lie, for his sins are not forgiven till the Lord comes.' Is it possible that you are 'in the fog' even in regard to my position? It cannot possibly be that you have intentionally misrepresented my belief.—No, no; yet you have conveyed a wrong impression. I have shown you that we are the 'children of God by faith,' and before we can be the children of God by faith, we must receive the pardon of sins by faith, for we can not be the 'children of light' and the 'children of darkness' at the same time. We stand by faith. We have eternal life by faith. But when Christ comes, we shall be 'the children of God, being the children of the resurrection,' and have eternal life.

As long as we stand by faith, we are upon safe ground, and our sins are forgiven, and we are entitled to a passport into the kingdom. But when Christ comes, our 'sins are to be blotted out.' This is God's word, and it will stand!—Amen.

BRO. CHASE just hints at the case of Mary, who received the forgiveness of sins without the aid of baptism, to which I had cited him. I had previously remarked, in regard to the forgiveness of Mary's sins without the aid of baptism, that, 'if the disciples had imbibed BRO. CHASE'S opinion of the design of baptism, they would have been likely, as on other occasions, to have rebuked their Master, and told him, that sins could not be forgiven, except in baptism.'

Without trying to invalidate the assertion, he replies, 'If your opinion be true, they would have been likely to have rebuked their Divine Master, and told him, that sins could not be forgiven, till he should come the second time, and that what he had said was false.' Why, BRO. CHASE, I am astonished! I never have intimated that sins could not be pardoned now; but have argued that sins could be forgiven even before baptism, and it was to prove this position that I cited you to the case of Mary's remission. I am sorry that you are so forgetful. Try and do not to forget next time.

The case of Mary and others, to whom Christ said, 'without the aid of baptism,' thy sins are forgiven, are not reconciled with your position. You say that 'baptism in the name of Jesus Christ for the remission of sins, was not instituted till Christ's resurrection.'

But pause, my brother, you are certainly mistaken. 'John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.' Mark i. 4. But, in whose name? 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, Christ Jesus.'

Now let us examine another of BRO. CHASE'S quotations. 'Be to one another kind, tender-hearted, forgiving one another, (how, BRO. SHELTON, by faith!) even as God, for Christ's sake, has forgiven you.' Pretty shrewdly done, BRO. CHASE; but just let me quote the same text to you. 'Be to one another kind, tender-hearted, forgiving one another, (how, BRO. CHASE, by baptism!) even as God, for Christ's sake, has

forgiven you.' Now, if God, for Christ's sake, has forgiven us our sins through the medium of baptism, and if we only obey the requirement to forgive one another, EVEN as God has forgiven us, of course we must baptize the offender.

For brevity's sake, we pass over a few similar quotations from BRO. CHASE, and quote a few texts to him in the same manner. 'Being justified freely (how, BRO. CHASE, by baptism?) by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness FOR THE REMISSION OF SINS that are past.' Therefore, we conclude that a man is justified (how, BRO. CHASE, by baptism!) by faith without the deeds of the law.' Rom. iii. 14-23. 'Therefore, being justified (how, BRO. CHASE, by baptism?) by faith, we have peace with God through our Lord Jesus Christ.' Rom. v. 1.

'To him gave all the prophets witness, that through his name whosoever believeth in him shall receive REMISSION OF SINS.' Acts x. 43.

'Be it known unto you, therefore, men and brethren, that through this man (Will BRO. C. say through baptism?) is preached unto you the forgiveness of sins; and by him all that believe are justified (how, BRO. CHASE, by baptism?) in the name of the Lord Jesus, and by the spirit of our God.'

Faith and works go hand in hand, thus a man is justified by both, for 'faith without works is dead,' but a living faith will produce works—works are essential to the perfection of faith, [James ii. 22], thus, 'ye see then how that by works a man is justified, and not by faith only.' If we embrace the Savior, our faith [unless it be a dead faith] will produce works, the first of which should be baptism.

Says BRO. CHASE in speaking of the instances in which pardon was received before baptism, 'They apply exclusively to those under the law.' Wait a moment BRO. CHASE. Are you not too fast? You certainly are! 'The law and the prophets were until John: since that time the kingdom of God is preached.' Baptism was practiced by Christ and his apostles, at the very commencement of his ministry, and 'Jesus made and baptized more disciples than John.'—John iv. 1, 2.

'And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.' John iii. 26.

Jesus commenced baptizing before John was beheaded. 'Was baptism an act of the law?—No. I again call your mind to the fact that Christ said to Mary, before baptism, 'Thy sins are forgiven,' Luke vii. 43. Also, upon other occasions, before baptism, he says, 'Thy sins are forgiven thee.' Luke v. 20; Mark ii. 5; Matt. ix. 2.

This took place under the gospel system, long after baptism was practised 'for the remission of sins,' and was not in any shape connected with the law. Christ then had and now has power on earth to forgive sins; but, this power never has transcended the boundaries of his own plan, but it breaks down, as I think, BRO. CHASE'S plan.

W. SHELTON.

Chateaugay, N. Y., Dec., 1852.

Original. Ghost Literature.

Such is the heading of an article in a late *Tribune*, from which we extract the following: 'The multitude of their disciples (spirit rappers), multiplies from Maine to California. If it be all a delusion, there was never one more widely disseminated, and it is time for those who deprecate its influence and deny its spiritual claims, to really explode it if they can.' It will not do to let it die away of itself, for, as we hear, scores of people are actually made crazy by it, and the received faith with respect to life of man after death, is being so widely and dangerously undermined, that it cannot for

years recover that general assent, which, in the minds of religious people at least, it has hitherto enjoyed. The literature of the *soi-disant* ghosts, already extensive and daily increasing, affords a striking indication of the temper of the public appetite towards the manifestations in question. There are some dozen periodicals devoted altogether, or in great part, to setting forth the high pretensions of these invisible gentry, and the press groans with spiritual pamphlets and books in every style.

'The titles of these publications are often as curious as their origin. What do you say to 'Light from the Spirit World—comprising a series of articles on the condition of spirits, and the development of mind in the rudimental or second spheres; being written by the control of spirits'? Or how would you like to try a course of lessons under the 'Spiritual Teacher, by spirits of the Sixth Circle'? Or will you look at the 'Pilgrimage of Thomas Paine, through C. Hammond, Medium'? Or dare you dive into 'Supernatural Theology'? Or take a dose of 'Love and Wisdom, by Impressions from the spirits of J. Victor Wilson, Benjamin Franklin, George Washington, and Sir Astley Cooper'?"

There are many thoughts pressing upon our mind with reference to the subject, but we will suggest only a few of them. Is it not time that those who love the truth, and the honor of its great Author, speak out in every possible way against this marked prevailing delusion? Not that we fear so much, as the above article intimates, that the received faith relative to a future life be undermined, but it is in direct opposition to the true Bible theory upon that point, and is grossly deceiving the multitudes even to the entire destruction of their well-being. How can we hold our peace, when this 'doctrine of devils' is being so extensively promulgated?—The great arch deceiver of mankind, the father of lies, is exulting in the progress of his work, and God forbid that by our silence we should 'give consent' to it. Rather let us raise our voices in trumpet tones—let us whisper it by the fireside—as we 'go out and come in'—that God is true who hath declared by the inspired penmen—'He alone hath immortality,' and that 'if the dead rise not, then they who are fallen asleep in Christ are perished.' Let us proclaim the fact that the devil is the author of that pernicious falsehood which says, man hath immortality—and shall be an angel—as gods; immediately after the breath leaves the body. This forms the groundwork of theology for the spirit rappers, and is the cause of all that volley of spiritualism which Satan and his legions are pouring upon us.

Few are aware of the rapidly with which this delusion is gaining ground. At the east, west, north and south, its votaries, many in number, may be found, some of them the most intelligent and refined of our age and nation. A dozen periodicals, as the article we have quoted states, are in circulation, proclaiming and defending it. And we know that the press is a most powerful means of affecting the public sentiment, and accomplishing any work. It is only a few years since the first note of this kind was heard, and now, as was stated in the same article, 'There is hardly a rural parish, or a city one either, which does not count its 'mediums' and circles of explorers into this department of the 'mystic unknown.' Alas! how diligent are the principalities and powers who are contesting with the weapons of unrighteousness and error, the Lord Almighty, who is armed with truth and righteousness.

But they 'will increase more and more.' The great outlines of prophecy are being rapidly filled up, and we hail this as one of the marked links of the great chain. Read 1 Tim. iv. 1, and see if any thing could more effectually fulfil the Word than these very spirit rappings and kindred delusions. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Is not this fulfilled most emphatically? We expect to see more and more of error, and mischief and vice of every kind, for so saith the Lord.

O then, ye lovers of truth, who are searching diligently to know the mind of God, be cheered with the hope that these things are rapidly drawing to a close. The reign of Satan is fast expiring. The more rapidly his work is performed, the sooner will it be finished. Be ye also 'diligent' in spreading the knowledge of the truth, and 'establish your hearts, for the coming of the Lord draweth nigh.' Amen!—'Even so, come, Lord Jesus,' our whole being cries out, and take the dominion, and let God be honored, and eternal truth triumph, and the now ruling sovereign of this world receive his righteous doom—eternal and irrevocable death!

A. C. JENSON.

Rochester, N. Y.

Correspondence.

FROM BRO. L. H. CHASE.

DEAR BRO. MARSH:—I am now in South Bend, Ind. I attended the Conference in this place, which commenced on the 9th, and since then I have been laboring in the gospel at La Porte and south of that place, some fifteen miles, in the town of Clinton, in the vicinity of Bro. and Sr. Mansfield. Two were baptized at this place, and eight at the conference. One of the individuals who obeyed the gospel, was a Baptist elder. He has put on Christ according to his gospel. Amen.

I have had the opportunity of forming agreeable acquaintances with Bro. and Sr. Mansfield, Bro. E. Miller, jr., Bro. Clark, Bro. Willard and wife, and many other brethren and sisters, too numerous to mention, who are warm-hearted, and deeply engaged in the truth. May the good Lord keep them, and preserve them unto his everlasting kingdom.

Our Conference has been a very interesting one. We have had the opportunity of exchanging our views with each other in a Christ-like spirit, I think to the comfort, joy, and edification of one another.

The people in this place are deeply interested and are searching earnestly for the truth. Sectarians are losing their members, and are much alarmed. While holding our Conference, their meetings were kept up, their bells were rung in all directions, ding, ding, ding, but the people would not heed them. To our meetings they would come, and our house was filled to overflowing every time; and very many were made to rejoice in the glorious gospel of our Lord and Savior Jesus Christ. There was some allusion made to the old Methodist hymn, showing its inconsistency.

"A charge to keep I have,"

"A God to glorify,"

"A never-dying soul to save,"

"And fit it for the sky," &c.

The Methodist presiding elder declared he would sing that good old hymn as long as he lived, and he would also sing it when he was dead! Poor man. If he dies before I do, if he will fulfil his promise, I will come to South Bend to hear him sing that 'good old hymn,' would you not, BRO. MARSH? Why, it would be equal to spirit rappings, to hear a dead man sing! Such, my brother, is the foolishness that prevails in these last days. Fables, Hindu mythology, and human dogmas, that children of twelve years of age begin to look upon with proper contempt. And well they may; for it is no better than the comic almanac.

I expect to remain at this place over Lord's day and hold meetings with the Disciples in the Disciples' house. The most of them are with us in faith. Their preacher and some four others are all that oppose. I think they will all come over, house and all. Bless the Lord. Truth is mighty and will prevail. I will write again soon.

[Your affectionate brother, waiting for the coming of the Just One,

L. H. CHASE.

South Bend, Ind., Dec. 30, 1852.

FROM BRO. H. GREW.

BRO. MARSH:—I desire to unite with you in grateful praise to the Father of Mercies, for his paternal care over you, during your useful tour,

and in returning you to the bosom of your family. I pray God to crown your humble efforts with the holy influence of his Spirit, that his name may be glorified in the increasing union of his children in the truth, as it is in Jesus Christ; in the conversion of sinners, and in your own reward in the day of the Lord Jesus.

In respect to the trial of your faith and patience, you will, dear brother, remember, 'it is enough for the disciple that he be as his Lord.' He suffered for the sake of the truth, leaving us an example, that we should walk in his steps.—This we should consider an honor, infinitely preferable to all the praise of dying fallible men. If our eye is single to the truth, and our mind staid upon God, he will keep us in peace.

I notice in a letter of our respected Bro. Doolittle, the following remark relative to Sr. Minor: 'No doubt that her theory that the Jews would return and inhabit the land, and build up its waste places before the second advent of Christ, is what has led her astray.' I beg leave to ask our beloved brother, if there is any more tendency in this 'theory,' to induce persons to practice one kind of deception, than there is in the opposite theory, to induce them to practice another kind of deception? The truth, as well as error, may be held in unrighteousness. BRO. D. remarks, however, concerning Sr. M., 'How far she might have been deceived, I know not,' &c.

In reference to the theory of the return of, at least, a considerable portion of the seed of Jacob to the promised land, before the coming of our Lord to the earth, it appears to me to be taught by the inspired prophets, particularly Ezekiel and Zechariah. The former plainly teaches that Gog, 'the chief prince of Mesech and Tubal,' will not gather his army until he knows that the people of Israel have been 'brought forth out of the nations, and they shall dwell safely all of them.' Ezek. xxxviii. 8, 14. The latter, chap. xiv., teaches that when these nations, according to the prophecy of Ezekiel, are 'gathered against Jerusalem to battle,' 'Then' (not before) shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives [whence he ascended,]—and the Lord my God shall come and all the saints with thee.

In the day of their extremity, the city being taken, &c., the Lord will appear for their salvation, and the awful destruction of their enemies. The prediction of Zech. xiv. 2, has never been fulfilled, nor can it be fulfilled until the return of many, at least, of the children of the patriarchs. We will, however, forbear one another in love, remembering that we know but in part and prophecy in part, adorning the riches of that exceeding grace, which prepares us for participation in the 'glorious things spoken' of the 'city of God.' Yours, for the truth,

HENRY GREW.

Philadelphia, Pa., Dec. 29, 1852.

FROM BRO. S. A. CHAPLIN.

BRO. MARSH: Another year has flown: a year, like others gone before: one that has brought death and sorrow to many a household. Political changes have also taken place, from which many are expecting much; but the child of God only expects that permanent blessedness will be experienced on earth when the Kingdom shall be established. It is cheering, however, to know that the long-suffering of the Lord is salvation. Of this we have had some pleasing demonstrations during the past year.

Some in our vicinity have heartily embraced the truth, and, under its inspiring influence, been baptized into Christ, anticipating, through him, a glorious resurrection to immortality and eternal life. At South Bend also, a good work commenced under the labors of Bro. and Sr. Mansfield, resulting in quite a number being immersed in obedience to Christ. If time continues, may we be more faithful during the coming year, and have to record at its close, many tokens of Divine goodness. My health is poor at present, in consequence of which I am unable to fill some appointments.

In the blessed hope,
S. A. CHAPLIN.

FROM BRO. S. R. GLENN.

BRO. MARSH:—We of late have been very much refreshed by the arrival amongst us of Sr. Mary K. Chapman, who has been in this (Brown) County about six weeks. Elder S. Chapman had previously performed considerable labor here with good effect, and had created an anxiety to hear more about the resurrection, and the kingdom of God. Hence when Sr. C. arrived at Mt. Sterling, she was invited to speak here, which she did.

Elder C. did much good when he was amongst us, and threw a great deal of light on the Scriptures, but Sr. C. has gone beyond him. Indeed there is a beauty and harmony in the Scriptures as presented by her, that looks so beautiful, and so much like God, that there is no wonder at such an anxiety to hear her.

We have come to the conclusion that if God's word does not mean what it says, no uninspired man can tell what it does mean, and if it says the 'left' shall go up yearly to Jerusalem to worship and to keep the feast of Tabernacles, we are inclined to say, Thy will be done, O God, notwithstanding men may oppose. When we look through the telescope of the gospel, to the times of restitution, when Jesus shall sit upon the throne of his father David, when the law shall go forth from Zion, and the word of the Lord from Jerusalem, when a King shall reign in righteousness, and princes shall rule in judgment, then we feel to exclaim, 'Thy Kingdom Come.'

Sr. C. is now at Ripley, six miles from here, presenting the Bible doctrines with astonishing effect. The people are becoming awakened, and are preparing to meet the soon coming Nobleman.

BRO. M.—If others of kindred faith could follow in her wake, and do as she does, a perfect revolution might be effected in the minds of the people in relation to their duties to their God.—Instead of talking or praying about going to heaven, they would talk and pray about the kingdom of God. Instead of talking or praying about going to the grave, they would talk and pray about their soon coming Lord. Instead of talking about burning in fire and brimstone, while eternity shall last, they would say as Ezekiel says, 'That the soul that sinneth it shall die; and then by understanding the Scriptures and obeying them, and becoming Christlike, they would be prepared to exclaim, when he shall appear, 'Lo this is our God, we have waited for him, and he will save us.'

Yours, in the blessed hope,
SAMUEL R. GLENN.
Cooperstown, Ill., Dec. 11, 1852.

ROMANISM DECLINING IN IRELAND.—The Dublin Nation, a Roman Catholic journal, holds the following language:

There can no longer be any question that the systematic proselytism has met with immense success in Connaught and Kerry. It is true that the altars of the Catholic church have been deserted by thousands born and baptized in the ancient faith of Ireland. Travelers, who have recently visited the counties of Galway and Mayo, report that the agents of that foul and abominable traffic are every day opening new schools of perversion; and are founding churches for the accommodation of their purchased congregations.

Witnesses more trustworthy than Sir Francis Head, Catholic Irishmen, who grieved to behold the spread and success of the apostasy, tell us that the West of Ireland is deserting the ancient fold, and that a class of Protestants, more bigoted and anti-Irish, if possible, than the followers of the old establishment, is grown up from the recent peasantry and their children. How is it to be met and counteracted is the problem.—How is it to be arrested is a solemn question, which priest and layman, which citizen and politician, should seriously consider.

ENERGY OF CHARACTER.—I love the energy that lasts until the end. There is something noble and dignified in it. The man that possesses such a trait of character must be respected, when this energy is employed in a good and worthy cause; and when his hands rest from their labors, and the busy mind sinks in its laden sleep, science shall weep over departed glory, and society mourn an irreparable loss.

The Harbinger & Advocate.

"SPEAK THE TRUTH IN LOVE."—PAUL.

ROCHESTER, SATURDAY, JANUARY 23, 1853.

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TO AID IN FREEING THE HARBINGER FROM ITS PRESENT EMBARRASSMENT, AND CONTINUE IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited to accomplish these objects. ONE THOUSAND DOLLARS ARE NEEDED.

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TO OUR PATRONS.

Six weeks since, the first half of this volume of the Harbinger closed. Then each subscriber should—if they had not done so before—have paid up all arrears, and remitted one dollar as advance pay for the remaining half of the volume. We have been in the practice of sending bills of account at the middle and close of each volume of the paper but omitted to do so at the middle of the present one, in consequence of which some may have neglected to pay what they owe us.

We shall not send out bills now, hence each subscriber is requested to attend to this matter without waiting to be told just how it stands by a bill of account. If you do not know precisely how much you owe, you can send enough to cover the whole debt, and something besides, and the balance can be placed to your credit as advance pay.

At this time of our special need you can render essential aid by paying up the amount of your indebtedness, and would all whose names are now on our books, whom we consider paying subscribers, in addition to paying old accounts, send us a dollar for the remaining half of this volume, we should be relieved greatly, if not fully and permanently from our present embarrassments. And we ask you in all kindness—will you do this? Justice to us and the suffering cause of truth urgently call on you to comply with this request. Your high profession is not in harmony with unfaithfulness in these matters. How can we expect that our Lord will commit to us, in the future, the true riches, when we have withheld from his cause a few dollars which we honestly owed it, and for the want of which it has been made to languish.

Some, we are aware, are poor or unfortunate, and cannot pay when they would; but there are but few of this class. Nearly every one can pay, if they would. There is a looseness about this matter with some, that to us would be sin. What, neglect to pay for a religious paper, and that too, after being repeatedly urged to do so by its embarrassed publisher! We could not approach our God under such circumstances, without meeting his displeasure.

We speak plainly, yet kindly, for it is our duty to do so, not only because we are in want, but because those whom we address are wronging their own souls. They cannot be children of God and deal unjustly, by not paying their honest debts; and we should not be excusable in suffering sin to remain on them, and not warn them of their danger: hence we do not consider this note altogether in the light of a *dam*, but, in part, a faithful exhortation and warning to certain of our patrons, to be more punctual in their dealings with us, (and with others if they deal with them as they do with us,) that they may ultimately be admitted into the kingdom of God.

Our ever faithful patrons, and we have many, will not be tried with these remarks, for as they are faithful, they love to see others exhorted to be faithful also. They have our thanks for past favors. On them we chiefly depend for future aid. They are not, however, all rich in this world's goods, but they are honest, and love the cause of truth, in *deed*. To them we have never appealed in vain for help. The Lord reward them with eternal life for their disinterested benevolence and faithfulness in his cause.

We should be exceedingly glad to hear from all who design to aid us, either by paying for their paper, or by donations, as soon as possible, that we may make reasonable arrangements for publishing the next volume of the Harbinger, and meet certain demands that press heavily against us. We are owing largely for paper, which must, in part at least, be paid before we can ask our worthy and indulgent papermakers to furnish us any more.—Hence it is necessary for us to hear from those who intend to aid us, without delay.

THE GOSPEL.

MINISTERS preach, editors write, the people hear, read, talk, exhort, pray and sing about the Gospel: proselytes profess to believe and rejoice in it, and infidels reject what they suppose is the Gospel—yet but few of the great mass understand what it is.

The great importance of correctly understanding the Gospel, is clearly seen in the following fearful declaration. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9. If this direful judgment is liable to be visited on those who preach the doctrines of men for the Gospel, are not those who give heed to their false teachings, fearfully exposed to the same judgment? Sound reason gives an affirmative answer, and the word of inspiration justifies the conclusion. He that believeth the gospel shall be saved, but he that believeth not, shall be damned. The gospel is the power of God unto salvation to all who believe—and without faith it is impossible to please God. Mark xvi. 16; Rom. i. 16; Heb. xi. 6.

No provision is made for the salvation of either the teachers or the taught who teach and believe "another gospel," which in fact is not another, but that which perverts the gospel of Christ. Gal. i. 7. How far the Gospel may be adulterated, or mixed with the doctrines of men, and yet retain its saving power over those who are sincere in their faith, we will not judge. This high prerogative belongs to him who will soon judge the world in righteousness. He will reward every man according to his works. If they shall be found to have been believers of the Gospel, they will receive the full reward of the true heirs of the kingdom, while those will suffer loss, though they may be saved, "as through a fire," who have been the sincere servants of an adulterated gospel. Hence, in the most favorable light in which this important subject is presented in the sacred Scriptures, it is very hazardous to either teach or believe as the Gospel, any thing else. Then our most candid and prayerful inquiry should be—

WHAT IS THE GOSPEL.

"The word gospel, in the original, *evangelion*, signifies good news, or glad tidings."—Cruden. To this all lexicographers, preachers and people agree; all bear testimony that the gospel is glad tidings, or good news; and thus far they are correct. But we inquire, "glad tidings" of what? The ready answer from every professed Christian sect, of every clime, is, *The death of Christ*. This, to them, is the life, soul and marrow and fatness of the gospel; a proclamation of his death to a perishing world, as they seem to think, chiefly constitutes the gospel. They are partly correct, for the death of Christ when in connection with the great and wise purpose of God, and its design, are correctly understood, is a subject of unspeakable joy to the Christian, and its proclamation holds an important position in the great proclamation which constitutes the whole gospel. But there could be no glad tidings in the proclamation of his death simply, for to hear of the cruel manner in which his innocent life was sacrificed by wicked hands, would produce sorrow instead of joy: hence the proclamation of the death of Christ cannot constitute all of the glad tidings of which we speak. Then of what do they consist? Paul gives us a key by which we may open the door to a correct understanding of this important question. He says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 8. As Paul has not told us how all nations will be blessed in Abraham, we must consult those portions of Scripture that speak directly on this subject, to learn how they will be thus blessed.

Gen. xii. 1-3. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

This is the first proclamation of the gospel ever made to men, with the exception, "the seed of the woman shall bruise thy [the serpent's] head." Gen. iii. 15. Though these gracious assurances contain the glad tidings we are speaking of, they do not fully develop the character of those tidings. But dimly as the light shone at this early period, it

was sufficiently clear to inspire the joyful hope in the hearts of those who received it, that sin would ultimately be destroyed, and the families of the earth be blessed of the Lord, in a manner far more glorious than they then were. But the character of those blessings was left to be more fully developed in subsequent revelations of God's gracious purpose, in the proclamation of the gospel or glad tidings to his people. We will next consult the fifteenth chapter of Genesis.

Verses 3-21. "And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.

"And behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, 'So shall thy seed be.

"And he believed in the Lord; and he counted it to him for righteousness.

"And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

"And he said, Lord God, whereby shall I know that I shall inherit it?

"And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

"And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

"And when the fowls came down upon the carcasses, Abram drove them away.

"And when the sun was going down, a deep sleep fell upon Abram: and lo, an horror of great darkness fell upon him.

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict thee four hundred years:

"And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

"But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.

"And it came to pass, that when the sun went down, and it was dark, behold, a smoking furnace, and a burning lamp that passed between those pieces.

"In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, Euphrates:

"The Kenites, and the Kenizzites, and the Kadmonites,

"And the Hittites, and the Perizzites, and the Rephaim,

"And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

In this good tidings, Abram is promised,

1. An heir which should come forth of his own bowels; verse 4.

2. That his descendants, or natural posterity, should become as the stars, innumerable. Verse 5.

3. That Abram should inherit the lateral land of Canaan, lying between the river of Egypt and the great river Euphrates, which was then possessed by the ten heathen tribes. Verses 7, 8, 18-20.

4. That his posterity should also inherit that land.

5. That he must become old, die, and be buried, and, as a matter of consequence, have a resurrection from the dead to a state of immortality, before he could "inherit that land. Verse 15.

Thus we see that the character of the gospel is more fully developed in this case than in either of the preceding ones; and the fact should not be overlooked that this is the gospel that was believed by Abram, and his faith was "counted unto him for righteousness." (Verse 6.) And it should be equally impressed on the mind, that this very gospel is the one that Paul preached, and of which he said, let any man be "accursed" if he shall preach any other! Gal. i. 8.

Gen. xvii. 1-8. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God: walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face, and God talked

with him, saying,

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

"Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee.

"And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God."

Mark, this proclamation of the gospel develops another very important item in the gracious covenant of God with Abraham, viz: that he would not only give the "land of Canaan" to him for an inheritance, but would give it to him and his seed for an "everlasting possession," even "all the land of Canaan." Verse 8.

How widely does this gospel which God preached to Abraham, differ from that which is called the gospel of this day of fables. Abraham was inspired with the hope of living in the land of Canaan, after he had slept the long sleep of death, while the teaching of the present age holds out the delusive hope of the disembodied spirit entering into the possession of its immaterial inheritance beyond the skies, when the body falls under the power of death!

Gen. xlii. 18-18. "And the angel of the Lord called unto Abraham out of heaven the second time,

"And said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and has not withheld thy son, thine only son:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies.

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Here, it will be seen, that God confirmed his covenant with Abraham with an oath; and develops a point in his gracious design which had not been fully brought out in any previous declarations to Abraham, viz: "thy seed shall possess the gate of his enemies." This to the old patriarch must have been good tidings, especially when connected with the good news of future blessings, which God had made known to him on previous occasions. In the most literal fulfilment of these gracious promises, Abraham had no doubts, but most joyfully and confidently looked for their accomplishment in the day of Christ, in that "better" and "heavenly country," promised to him and his seed, after they should be raised from the dead in the "better resurrection."—Heb. xi.

This is the gospel which God preached to Abraham, and subsequently more fully to Isaac and Jacob, and has proclaimed it in all its heavenly light and glorious fullness, by prophets, angels, Christ and the apostles, which we shall endeavor to show has been the case, by a reference to what they have said, in our subsequent articles on this subject.

In view of what we have presented, we are led to exclaim, How simple and how glorious is the gospel, and how few understand its first principles even! Then how can their faith and hope be correct? They must be defective, and in fifteen minutes, in some cases. But we must not judge in these great matters: for this high prerogative belongeth to him who knoweth the hearts of all men. But it is our right and our duty to exhort and entreat all to examine this matter prayerfully and thoroughly, in the light of the inspired word, and suffer it to decide what is the gospel; and then believe it, that like Abraham, you may be justified, or have your faith counted unto you for righteousness.

Faith in this gospel, is the faith without which "it is impossible to please God." (Heb. xi. 6.) "The faith once delivered to the saints, and for which we should 'earnestly contend,' (Jude 3,) especially now when comparatively there is but a little of it on the earth.

(To be Continued.)

¶ We have erased from our books the names of two hundred persons, who are owing each not less than \$2.50, and some \$5.00, \$10.00 and \$12.00. We hope they will pay arrears, and renew their subscriptions. Our friends will do what they can to make up this loss, by obtaining new and paying subscribers to the Harbinger.

THE RAPPING SPIRITS.

How TABLES ARE MADE MEDIUMS.—In the family of a friend of ours, several attempts have been made to divine the secret of table-moving, chair dancing, and other freaks of household furniture, which form part of the spirit-rapping exhibitions. Last evening they succeeded perfectly. Standing around a small table, five or six members of the family kept their hands upon its surface for a considerable time, until the magnetic current between themselves and the table was established.

They then found that by holding the hand a short distance from the table, attraction remained in full force. The table, without being touched, was thus lifted, or made to lean over at an angle of forty five degrees, and subsequently followed the operators to some distance.

The table on which these young people experimented was a very small one. We presume that when the experiment has been a few times repeated, the table will yield to the attractive force with more ready and wonderful agility. There can be little doubt that it is magnetized, and if so, each trial, we believe, will increase the power of attraction. This, we take it, solves the whole seeming mystery of the 'spiritual' imposition which has been practised so long upon the credulous and superstitious.

The moving of tables by an unseen power has always been accounted a greater feat than the producing of sound. We have no doubt that the same agent can produce both effects. The imposture consisted in the pretence of supernatural intercommunications. We hope soon to hear that the key being discovered, the whole imposture has come to an end. Of the boldness of the imposture we have had and have given illustrations; and probably the rappers will find some dupes, even in spite of evidence of their fraud.—New York Courier & Enquirer.

In harmony with the above statement is the following circumstance, recently related to us by persons of high standing and undoubted veracity.—They had formerly been believers in the supernatural work of the rapping spirits, but by certain experiments became convinced that the whole was the work of human agency. They found that after getting an answer from the spirit to any number of questions, it could be made to contradict them all, in regular detail, by the medium willing it to do so. They could make tables and chairs move, the teapots, knives and forks leave the table, &c., at their will. They could also produce the rapping in any place in the room where they wished it should be heard. They practised all these things after they became convinced of the principle on which the delusion was performed. One of the circles was considered a good medium, or in possession of strong magnetic influence. She could overpower all the rest, and make the table move as she wished, though the rest of the family [several] willed differently. But she had to put forth such an effort to accomplish her purpose, it injured her materially—it was, as expressed to us, 'like taking her life out of her.'

We give these facts for the purpose of eliciting light on this subject, which it is very desirable should be understood by all. If it can be accounted for on natural principles it should be known. Let us have the facts—facts that will serve to aid in bringing these things to light.

¶ BRO. E. R. PINNEY.

This greatly afflicted brother appears to be gradually sinking under his terrible malady. Yet he is resigned to his lot, and strong in the faith that he will soon be made immortal at the resurrection of the just. Under date of Thursday, January 13, we received the following note from his trembling hand:

"I had a very bad night—slept none till six o'clock this morning—in much pain all night. At six fell asleep in a night sweat, and in fifteen minutes was saturated. This morning I had a sinking feeling, but with God's blessing I recovered a little. I fear my effort [dictating a letter to us] had much to do with it. I have been prostrated all day.

"Farwell. E. R. P."

These waters impart life as they flow, they are therefore, living waters. All are invited to drink of those waters. The bride having 'made herself ready,' and the marriage of the Lamb being consummated, the union results in perfect bliss. This is the church redeemed at the advent. Others are now to be brought in. Hence the invitation.

"Former Sea," Eastern, or Dead Sea, as in the margin. The result is the healing of the waters, and their being restored to life or motion. The place, of that sea is to be elevated, as in verse 10, so that Jordan shall again flow, as in former days, through the valley of Moses to the Red Sea.

"Hinder Sea," Or the Mediterranean Sea, called the great sea. Mount Zion is to be prepared above the mountains; it shall be exalted above the hills; hence the waters issuing from the throne of the Lamb, now erected on that mountain, will flow each way to the seas above named.

"In summer and in winter," That is, perpetually. They shall not be dried by summer's heats, nor congealed by the frosts of winter, since these vicissitudes will not there be known. The vernal beauties will smile perpetually, as the once barren mountains shoot forth their branches to the children of Israel.

Verse 9. "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

This day is the same as above. The 'nobleman

that went into a far country, to receive for himself a kingdom, and return, has now received the kingdom, and returned." Luke xix. 12, 15. "One like the Son of man came with the clouds of heaven, and came to the Ancient of days. Dominion, glory, and a kingdom, that all people, nations, and languages should serve him. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, is given to the saints of the Most High." Dan. vii. 13, 14, 27. "The God of heaven has set up a kingdom which shall never be destroyed. It has overthrown all other kingdoms, so that the Messiah is King over all the earth. All know the Lord, and consequently, there is no more heathen idolatry; there is 'one Lord and his name one.' This language clearly proves this day to be the time of Messiah's reign.

Verse 10. "All the land shall be turned [compassed: margin] as a plain, and inhabited [abide] in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses."

"Turned as a plain." The valleys shall be exalted and the hills made low." This is explained by Isa. xl. 4. "Every valley shall be exalted and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." This prophecy was not fulfilled at the first advent, as will appear from verses 2, 5-9, and on, which read. The names of places about Jerusalem forbid our application of the prophecy to the church.

Verse 11. "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." This verse continues the literal prediction. The utter destruction here named could not have been that under Titus, since the one under Hadrian was still more complete. It refers to some future overthrow, and its change after that ruin. From the day heretofore introduced to our notice, Jerusalem will be a secure and peaceful abode. Men dwell there in perfect safety. Under the reign of him who is then 'king over all the earth,' the city becomes very prosperous.

Verse 12. "And this shall be the plague, where-with the Lord shall smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand on their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."

Having traced the events connected with the change in the land, and with the reign of the great king, the prophet turns his attention to the fate of the invading army. God had gathered all nations against Jerusalem, and by them had accomplished the chastisement of a remnant of Israel, which brought them to repentance; he then turns and fights against those nations, by bringing upon them severe plagues.

Verse 8. "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." This verse continues the history of God's judgments. The tumult in the camp of the enemy is similar to that heard as by the hosts of the Syrians, recorded in 2 Kings vii. 6.

Verses 14 and 15. "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, silver, and apparel, in great abundance. And so shall be the plague of the male, of the camel, and of the ass. And of all the beasts, that shall be in these tents, as this plague." Here ends the narrative of their overthrow.

A correspondent of the last Christian Age, published in Cincinnati, says that several congregations of the Disciples of Campbellites, in Northern Indiana and Southern Michigan, have been utterly overthrown by the lectures of the Materialists in that region. The new church at South Bend, Ind., has become desolate, as soon as it was completed, in consequence of the creeping in of materialism and infidelity.—Western paper.

We presume, though we are not certain, that the 'materialism' and 'infidelity' complained of in this note, are the truths of the gospel, relative to the mortality of man, and the utter destruction of all who do not obtain eternal life through faith in Christ, for these doctrines have been successfully taught by our brethren, in those places to which the note refers. Will some one give us the facts in the case?

¶ The London Jews Society, by their missionaries, have distributed 50,000 copies of the New Testament in Hebrew, and 100,000 copies of the Old Testament, besides thousands in other languages read and spoken by the Jews; and this work is annually increasing.

THE JUDGMENT.

A more serious objection will seem, in the minds of many, to lie against the doctrine of the Kingdom arising from the numerous Scriptures which set forth Christ as coming to judge the world at his second advent. The seeming difficulty, however, again consists in the circumstance of our having lost sight of the statements on the subject contained in the Word of God; which, when viewed in the general, will be found decidedly to support and confirm what has been advanced.

The single idea entertained of the judgment by most persons is that it will be a great assize, at which the Lord Jesus will preside, and all mankind be put upon their trial. But the characteristics of a judge, as given in the Scriptures, are as follows: to rule and govern as a king; to deliver and avenge his people; and to protect and defend them from their enemies: whence it follows, that the judgment of Christ must consist, not only in vengeance and punishment, but also in government and rule, and that the Lord must consequently act the King, in this his character of Judge.

1. In proof of this, the instances may be pointed out of all those, who in ancient times were raised up by the Lord and made judges over Israel—as Gideon, Samson, Jephthah and others. In this character they were all of them types of the Lord Jesus, the great Judge; and it would appear that, having avenged the people on their enemies, they exercised rule and authority over the nation, during the period that they continued to judge it. And when the nation afterwards demanded a king, it was not so much a change in the nature of the office which they desired, as a more complete and fixed state of it; for they were unwilling any longer to be dependent on the Lord Jehovah, either to fight their battles, or to raise them up Saviors; but they cried, 'We will have a king over us, that we also may be like all the nations; and that our king may judge us, and fight our battles.' Thus the king was still to be the Judge; just as Paul, (Rom. xiv. 9) speaking of our all standing before the judgment seat of Christ, says—"that to this end Christ both died and rose and revived, that he might be Lord both of the dead and living," the same thing as in parallel places is described as his being the 'Judge both of quick and dead.' Compare Acts x. 42, 2 Tim. iv. 1, 1 Peter iv. 5.

The chief prophecies which relate to Christ as a Judge, and to the judgment he will execute, will further demonstrate, that princely rule and government are to be the special characteristics of his judgment, and that it will be a continued office among or over the nations. A few passages will serve to place this matter, as it is hoped, in a clear point of view.

In Psalm lxxii. 1-4, it is written—"Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgments. The mountains shall bring peace to the people, and the little hills, by righteousness. For he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." Here the parties, whom it is said he shall principally judge with judgments, are the poor and needy—the very persons to whom the Lord declares, in so many places, he will look with mercy, and whose Savior it is his glory especially to be called. The notion, therefore, of their being visited with judgments in the way of wrath is excluded; his judgments are to save them from oppressors, and then to govern them in righteousness; though even they will have to stand before his judgment seat, and give account of themselves to God.

The following sentences from the Psalms are nearly of a similar character, one with the other: "Arise, O God, judge the earth; for thou shalt inherit all nations." Psalm lxxii. 8. "For He (the Lord) cometh, for he cometh to judge the earth; he shall judge the world with righteousness and the people with his truth." Psalm xvi. 12. "For the Lord cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." Psalm xxvii. 9. "He shall judge the world in righteousness; he shall minister judgment to the people in uprightness." Psalm lx. 8. "O let the nations be glad and sing for joy! for thou shalt judge the people righteously, and govern the nations upon earth." Psalm lxvii. 4. In these passages is unanimously declared a righteous government upon earth. It is over the nations that the judgment is to be instituted, and it is to the nations (or 'peoples'—the original is plural) that it is to be 'ministered.' This implies that they will be existing as nations at the time when the judgment shall be exercised among them; and their being called upon to rejoice shows, that it will prove a blessing to them, and not, as is commonly supposed, a punishment.

In some of these sentences indeed, the latter clauses, which are explanatory of the former, or inductions of them, clearly point out what the nature of the judgment is to be. For example, in Psalm lxxvii. 'to judge the earth' is explained by inheriting all nations. In Psalm ix. 'to judge the world in righteousness, is to administer judgment to the peoples (Gent.)' In Psalm lxxvii. 'to judge the peoples' (again plural in the original) is to govern the nations (or gentiles) upon earth. These things are made still more apparent by other prophecies. Both Micah and Isaiah declare of him, that 'He shall judge among many peoples, and rebuke strong nations afar off' (Micah iv. 3; Isaiah ii. 4) and the fact which immediately follows in both prophecies, that they are to beat their swords into plowshares, and their spears into pruning hooks, and not learn war any more, whilst it proves the continuation of his judgment, and that it is in the earth, manifests likewise the peaceful blessings that accompany his judgment.—Jeremiah also declares, (xxiii. 5.) 'Behold! a king shall reign and prosper, and shall execute judgment and justice in the earth.' The whole of the testimony here brought forward to prove, that the judgment of Christ, is principally, his reigning upon the earth,—first, delivering his people from their enemies, then ruling them,—and likewise the nations, with holy statutes or judgments,—may be summed up in one passage in Isa. xxiii. 22. 'The Lord is our Judge,—the Lord is our Lawgiver,—the Lord is our King,—He will save us!'

(2.) Another point connected with this subject, and which will further tend to clear and prove the view here taken, is, the participation of the saints in the Judgment spoken of; for if the 'Judge of Israel,' and 'the King of Israel,' are in the person of Christ one and the same office, it follows that those who are to be 'kings and priests' with him, and who are 'to sit in his throne,' are in like manner judges; and the Scriptures will speak of their rule in the same manner that they speak of Christ's rule,—viz., as being a judgment. There is however, abundant evidence to this point.

First, Enoch prophesied, 'Behold the Lord cometh with myriads of his saints, to execute judgment upon all.' Jude 14, 15. David says, 'that to execute the judgment written is an honor which all the saints are to have.' Psalm clix. 5-9. In the vision which Daniel had of the kingdom of our Lord, he saw the thrones placed down, and 'judgment was given to the saints of the Most High'; and the time came that the saints possessed the kingdom. Dan. vii. And Paul declares explicitly, 'that the saints shall judge the world.' 1 Cor. vi. 2, 3.

It has indeed been asserted by some, that the words saints in these places, and in one or two similar to them in Zechariah, Thessalonians, &c., signifies, not sanctified human beings, but the holy and elect angels, who are to attend Christ when he comes to sit on the throne of his glory. This is quite inconsistent with the doctrine of Scripture in other places: 'Know ye not (saith the apostle) that the saints shall judge the world?' 1 Cor. vi. 2. The context shows us, whom he means by the saints; for he adds,—'and if the world shall be judged by you, are ye unworthy to judge the smallest matters.' Yea, he goes further, and adds,—'Know ye not that ye shall judge angels?' thus showing, that instead of the saints, who come with Christ to rule, and who have judgment given to them, being the angels, the angels themselves are the subjects of that judgment. For as Christ our head is exalted above the thrones and principalities and powers in heavenly places, (Ephes. i. 20-23) so must the members of Christ necessarily be likewise; unless there be a schism in the body when glorified; but no, we are again assured, 'that we are heirs of God and joint heirs with Christ, (if so be that we suffer with him,) that we may be also glorified together.' Rom. viii. 17. It may be further shown, from Matt. xix. 28, that the saints who are to judge are not angels; for there the Lord promises to his apostles in particular, 'that in the regeneration, when the Son of Man

shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Indeed the angels are declared to be 'ministering spirits, sent forth to minister to those who are the heirs of salvation.' Heb. i. 14.

The passage in 1 Cor. vi. 2, 3, is so convincing, as to the participation of the saints in the judgment, that most commentators are compelled to admit, that the saints will, in some way or other, be joined with Christ in the judgment.—But, in what way?—If the judgment is to be nothing more than a kind of trial, in which rewards and punishments are to be determined by the Lord, the saints will themselves (as before stated) have to stand before the judgment seat of Christ, and give account of the deeds done in the body; and then the secrets of all hearts shall be revealed, and 'every one shall be rewarded according to his works.' Rom. xiv. 10-12; 2 Cor. v. 10. It is therefore considered by some, that the saints will be first tried and acquitted, and then will take their seat on the bench (as it were) and become assessors in the judgment on the wicked. It is humbly conceived, however, that if the persons disposed to this opinion would but follow out their own hypothesis to those necessary consequences to which it must lead, they would at once be convinced of its absurdity.—For how shall the saints be assessors at the trial of the wicked? Is it for them to determine the innocence or guilt, or the amount of the guilt of the parties? or is it for them to award the punishment? Surely Christ needs neither counsel nor advice in this matter; nor would it be in the power of the saints at this juncture to give it. But if we understand the judgment to include also rule and authority to be delegated to the saints, in the kingdom of Christ, then these things are perfectly reconcilable: nor can a consistent exposition be given of Luke xix. 17-19, in which one of the faithful servants is declared to be ruler over ten cities and another over five cities, &c., but upon the principle of interpretation here advocated.

(3.) Little need be said to prove that a judgment of this description has never yet appeared among the nations. The history of mankind is little else than a history of despotism, tyranny and oppression, on the one hand, and which has often been met by sedition and rebellion on the other hand. Those possessing power have constantly abused it for selfish and ambitious ends; and the very men who have clamored the most loudly against its exercise, have in turn, when possessed of it themselves, shown themselves equally incapable of ruling in righteousness.—The great desideratum with nations has ever been good government; and it continues to be the desire of all nations still. A David may at times have risen up, and exhibited for a brief space, and within a limited sphere, something like a feeble and very defective type of the King of righteousness; but the effect has been only to make the next generation of mankind more keenly sensible of the general injustice and oppressiveness of power, when lodged in the hands of apostate man; and to cause those who have believed in God to cry—'Arise, O God; judge the earth.' And in these latter days,—in which we witness such prodigious efforts, raised up by the Lord, toward calling men into his heavenly kingdom, and preparing them for his rule of righteousness,—we witness also a new effort made by man to rule himself; which consists in a crusade against kings and those who are elevated to rank and dignity in the world, and an attempt to procure for the people such a power and mastery over their rulers, as that the former may govern the latter, instead of being governed by them. The experience of those states, which have hitherto lived under democracies, does not warrant the expectation, that such a means of regenerating mankind will prove effectual: for whilst they have indeed escaped the rod of one tyrant, it has been only either to place themselves under the despotism of many tyrants, or to be continually torn by intestine broils and strife. The experience of a neighboring country (France) evinces, that the dominion of the many in place of the few is like breaking the rod of

the serpent only to have come forth from his root of the cockatrice, and his fruit a fiery flying serpent—or (as the Septuagint has it) broods of vipers. Isa. xiv. 29.

In this matter likewise, (viz. that the reign of righteousness has not yet commenced,) we have the express testimony of our Lord; so far, at least, as his declining to take on himself the office of the judge is concerned. For not only did he withdraw, when the people were about to take him and make him king; (John vi. 15,) but he refused to judge in the case of the woman taken in adultery; (John viii. 3;) and he rebuked another, who wished him to act as arbitrator in his cause, with,—'Man, who made me a judge or a divider over you?' Luke xii. 14. And though he asserts most explicitly in John's gospel, 'that the Father hath committed all judgment, [or sovereignty] to the Son, that all men should honor the Son, even as they honor the Father; [v. 22.] yet he as expressly tells Nicodemus, in the same gospel, [iii. 17.] 'that God sent not his Son to judge the world.' That is, [as I apprehend it,] he was deceived in respect to the immediate object of our Lord's coming at that time; which was to lay down his own life, a ransom for many, that through him all that believe might obtain eternal salvation; and not to take to himself his great power and reign.

And if the Son of Man came not at this time to be ministered unto, but to minister, and to give his life a ransom for many, still less is this the period when those who are chosen by him expressly to be ministers are appointed judges over the world. They are indeed able to be judges among each other; and in that place of Scripture already adverted to, viz. 1 Cor. vi. 1-3, are rebuked for not judging their own matters. But in regard to that judgment which is the subject of promise to them, the Lord warns them: 'Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them: but so shall it not be among you.' Mark x. 42. And the context in this place will, if duly considered, serve to fix the meaning of Luke, xxii. 29, 30, which was spoken on the same occasion. In Mark's Gospel it appears, that the strife, as to which should be accounted greatest in the kingdom of God, originated from the request of the sons of Zebedee to sit, the one on the right hand and the other on the left hand of Christ, when he should come in his glory; which roused the indignation of the ten; and the Lord put an end to it by admonishing them, that as he had come now to minister, 'and was among them as he that serveth,' so they were now not to look to be greater than their Lord, but were to be made partakers of his sufferings. He then, however, encourages them with a promise in regard to the future; that as they were now to be like a feeble and very defective type of the King of righteousness; but the effect has been only to make the next generation of mankind more keenly sensible of the general injustice and oppressiveness of power, when lodged in the hands of apostate man; and to cause those who have believed in God to cry—'Arise, O God; judge the earth.' And in these latter days,—in which we witness such prodigious efforts, raised up by the Lord, toward calling men into his heavenly kingdom, and preparing them for his rule of righteousness,—we witness also a new effort made by man to rule himself; which consists in a crusade against kings and those who are elevated to rank and dignity in the world, and an attempt to procure for the people such a power and mastery over their rulers, as that the former may govern the latter, instead of being governed by them. The experience of those states, which have hitherto lived under democracies, does not warrant the expectation, that such a means of regenerating mankind will prove effectual: for whilst they have indeed escaped the rod of one tyrant, it has been only either to place themselves under the despotism of many tyrants, or to be continually torn by intestine broils and strife. The experience of a neighboring country (France) evinces, that the dominion of the many in place of the few is like breaking the rod of

the serpent only to have come forth from his root of the cockatrice, and his fruit a fiery flying serpent—or (as the Septuagint has it) broods of vipers. Isa. xiv. 29.

This place is, by those who spiritualize [or rather allegorize] the Scriptures, interpreted of the authority which the apostles exercised in the church, which [they say] being the spiritual Israel, is therefore the twelve tribes; and the eating and drinking at the Lord's table, is explained of the administration of the Sacrament of the Lord's supper. But how clearly the context disproves this, both in Mark and Luke. 'Their great ones exercise authority upon them; but so shall it not be among you.' But, surely, to sit on thrones judging the twelve tribes would be exercising lordship among each other, contrary to our Lord's direction. So, the kingdom appointed, in which they are to be elevated to thrones, is evidently to follow the time of temptation; for only 'if we suffer with him, we shall also reign with him.' 2 Tim. ii. 12. Therefore to place them upon thrones, during the time of their tribulation and temptation, is quite irreconcilable with all that the scripture says on the kingdom. The apostle Paul did not ac-

count this: for he writes to the Thessalonians, 'We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.' 2 Thess. i. 4, 5. Well would it be, for the ministers of the Lord in particular, if they would bear more continually in mind, that they are now to be servants, and not rulers. There is a great proneness, even in many excellent and good men, to carry themselves as lords, rather than ministers, in the heritage of Christ, and to assume authority even in the world. But we must prophesy in sackcloth, and patiently wait for the blessed time, when—'Behold a king shall reign in righteousness, and Princes shall rule in judgment; [Isa. xxxiii. 1.] when God will also make the commonest officers in his kingdom peace, and his exactors righteousness;—when violence shall no more be heard in their land, wasting nor destruction with their borders. Isa. xli. 17, 18. (To be Continued.)

The Turks have a tradition, in which they firmly believe, that they are to hold Constantinople four hundred years from the time they captured the city, at the expiration of which time, it is to be taken from them by the Christians. They took Constantinople in 1453; consequently, the four hundred years expire this year. What effect this national belief may have on the Turks should they become engaged in war with any of the nations of the Old World, remains to be seen. As our readers will see by the foreign news, in another column, a most formidable insurrection has broken out in Turkey, and the insurgents seem to have met with considerable success: they are instigated and assisted by the indefatigable and bitter enemies of the Porte—the Greek Christians. We do not attach importance to this, still it is quite possible that very interesting and even important movements, may shortly take place, in this quarter, which would in that case, materially effect the condition of Palestine.

Foreign News.

FRANCE.—The *Moniteur* publishes a decree naming the Emperor's uncle, Jerome Buonaparte, successor to the throne in default of legitimate or adopted heirs. The Senate Consultum had been adopted by 64 votes to 7. According to the modifications thus legalized, the Emperor will preside in the Senate; treaties of commerce modifying tariffs will have the force of law by simple promulgation; important public works may be authorized by Imperial decree; members of the Imperial family are to be called French princes; princes become, of right, Senators at the age of 18, and take their seats; also, as members of the Council of State; Senators are to receive a yearly allowance; Deputies are 'indemnified'; the Budget of Expenditure is to be voted by Ministers.

It is given out that Russia, Austria and Prussia have forwarded to their representatives at Paris credentials to the Emperor, couched in precisely the same words, as a hint that the powers agree in their relations towards France. It is also said that Napoleon, on hearing of the proceedings of the powers at Berlin, broke out into a furious tirade against the King of Prussia, whom he blamed with exciting a coalition against France, and ended with the significant threat that 'Prussia shall recollect she is within twelve hours journey of Paris!'

The Minister of the Interior has decided on carrying out Napoleon I.'s plan-ideal, to make the entrance into Paris by the Barriere d'Etoile the most magnificent in Europe. A space of 170 yards is to be cleared around the arch, as an exercise ground for the troops and for public fetes. Large additions are also making to l'Ecole Militaire, in which it is intended to concentrate a large prominent garrison.

A visit by the Emperor to Corsica, next spring, is talked of. One day last week a report that the Emperor had been shot at, at Compiegne, gained much currency in Paris, but it was wholly unfounded. Midnight Mass was celebrated in all the

Churches of Paris, on Christmas Eve, for the first time in twenty years past.

Four flags, captured at Raoul, Algeria, have been formally presented to the Emperor as the fruits of 'the first page in the military history of Napoleon III.'

The nomination of Jerome Bonaparte and son as heirs to the throne is very ill received.

The Pope's nuncio, Signor Garibaldi, is charged to recognize Napoleon III.

ITALY.—The prince of Monaco, Florestan I, has just issued a protest against his subjects in 1848 seeking amalgamation with Sardinia, and calls on the Great Powers to respect the treaties of 1814-15, and replace him on his throne.—His dominions extended over 8 miles by 6, and contained 8,000 inhabitants. The prince is a peer of France, and resides at Paris.

TURKEY.—By way of Vienna, 19th inst., we learn further particulars of the insurrection in Montenegro. Affairs present an alarming aspect. Spitz, the Turkish strongholder has been twice assailed by the Montenegrians, and was to be again invested. The fortress of Zablack was surrounded by the Turks, and bravely defended by the insurgents. In the neighborhood of Podgoritzo several obstinate encounters have taken place; on the 11th inst., in particular, heavy firing of artillery was heard, but nothing is known of the result. The pacha of Scutari is collecting a large force, and waits for reinforcements from Roumelia. Albania is very much disturbed, and in the upper province the inhabitants (Greek Christians) are preparing to side with the insurgents. From the cruelties inflicted on the Christians in Bosnia and the Herzegovina there is every prospect of an outbreak there, which would prove a formidable assistance to the insurgents of Montenegro.

Letters from St. Petersburg, dated Dec. 31, report that the plague had entered Russia, and was also prevalent at Astrachan and another place in the vicinity.

Receipts for the Harbinger.

The whole No. to which each has paid follows the name.

D. Perine 494, L. Hall 458, L. Warner 508, P. Fassett 494, C. Heustin 494, O. E. Noble 479, P. Chadcock 491, H. Wilson 514, C. W. Low 507, H. Harrington 468, P. Arnold 490, T. J. Harris 545, C. Twamly 486, J. Lambert 500, D. C. Long 500, N. P. Hathaway 468, S. Rice 500, (lost), C. Newman 484, A. H. Gaffins 500, J. Trevor 498—\$1.00 each.

C. V. Coburn 520, H. Baldwin 583, W. C. Carpenter 492, J. T. Parker 525, J. E. Adams 516, B. C. Simonds 516, H. W. Hudson 526, S. Durgan 508, N. Winchell 493, (lost), W. Beatty 481, S. Morton 514, C. J. Whiteaker 494—\$2.00 each.

J. Mary 464, J. P. Sutphen 367—\$3.00 each.

G. A. Lapham 487, 25 cents; P. Isham 496, 25 cents; J. A. Torrey 480, 25 cents; P. Dyre 500, \$1.90; N. R. Rigby 460, \$1.50; J. C. Judson 494, \$1.67; L. Caul 666, \$2.50; F. Wright 375, 50 cents; J. Cornell 455, 50 cents; J. P. Kellogg 464, 50 cents; C. Hill 499, 56 cents; (also old acc'ts 44cents.)

Appointments.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. J. C. Bywater.

Danville, Sunday, Jan. 23, (evening) " 25, Conesus, " 26, Springwater Valley, " 26, at the Christian Chapel, (evening) " 26, East Springwater, " 27, Honeyoe, " 27, Cheshire, " 28, Port Byron, Sunday, " 30.

Bro. L. P. Judson.

Victor, Sunday, Jan. 23, Canandaigua, " 30.

Bro. Wm. Sheldon.

Greenfield, Jan. 21, and over Sunday.

Bro. J. B. Cook.

Danville, Sunday, Jan. 23.

Conference at Ripley, Ill.

There will be a Conference of the brethren and sisters at the Christian Meeting House, in the village of Ripley, Brown county, Ill.—to commence Thursday evening, Feb. 17. We earnestly invite all in this region, who love the whole truth, to come and participate in this meeting. Will not Bro. Robbins and Randall, of Henderson, come? This is a place where truth—Life and Death, No Immortality of the Soul, the Atonement, and other glorious truths have worked a revolution of late. The minds of the people are open to listen to the truth. We hope this meeting will be productive of much good in the name of the Lord. The preaching brethren in this State, who love the

truth and may see this notice, are invited to attend. Bro. Penkake and Sweet of Mount Sterling, and Bro. Robbins of this county will be present and help dispense the Word of Life.

MARY K. CHAPMAN.

A Conference.

The Lord willing, there will be a General Conference of the saints looking for the speedy coming of the Lord, at the new schoolhouse near Bro. Elias Dickson's, commencing Friday, January 28 at P. M., to continue over the Lord's day following. It is hoped that all the ministering and lay brethren who can possibly attend, will do so, both from Indiana, Michigan and other places. Should the brethren think proper to continue the discussion that was commenced at the Oswego Conference, relative to church order—it is hoped that they will come together prepared to protract the Conference for that purpose. In behalf of the brethren,

YATES HIGGINS.

Plymouth, Ind., Dec. 14, 1852.

BUSINESS ITEMS.

G. A. LAPHAM.—Having none of the *Mystery Solved*, we have credited you on the Harbinger. J. MERRY.—The balance still due is 50 cents. H. ISHAM.—We have given you credit on the Harbinger, as we have none. L. HALL.—There is yet a balance our due of 58 cents.

O. WILCOX.—Please give your address. We can not do the business without it. O. E. NOBLE.—It overpays 20 cents. What shall we do with it?

T. J. HARRIS.—We have none; have given credit on the Harbinger.

N. P. HATHAWAY.—There is still due 20 cents. E. MILLER, JR.—It was doubtless lost in the mail. We have now given credit.

J. C. JUDSON.—We send such as we have. H. HARRIS.—How shall the books be sent? Can you not pay now?

F. WRIGHT.—L. Caul is still debtor 35 cents. H. UTLEY.—See last Harbinger.

H. N. BENTLEY.—We have none. M. A. HATHAWAY.—We have sent the best we have.

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7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or concession is necessary.

6. No unkind expressions will be admitted. Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided. Lengthy metaphysical discussions will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

Books for Sale at this Office.

The postage on all these works we have to pay 75¢ per copy when sent by mail. That amount must be added to the price by all who order them sent in that way. The postage is ONE CENT for each once, or fraction of an ounce, for any distance under 500 miles, over 500 and under 1500, two cents, over 1500 and under 2500, three cents. We affix the weight to each work, that all may see what the postage is, and send accordingly.

The Contrast between Protestantism and the Gospel. By N. M. Catlin, 32 pages. Price 9 cents single; \$2.00 per hundred. Weight 2 oz.

The Power of Kindness, including the Principles of Benevolence and Love. By Charles Morley. New York: Fowlers & Wells. Price 25 cts.

The Age to Come; or, Glorious Restitution. By J. Marsh. 12 1-2 cts single—9 shillings per dozen—\$9 per hundred. Weight 2 oz.

Stores' Miscellany, Containing his Six Sermons, Unity of the Church, and the following tracts: The Second Death, by Archbishop Whateley; The Intermediate State; Rich Man and Lazarus, and the Two Thrones, neatly bound together. Price 50 cts. Discount by the quantity.

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Poetry.

Original.

Pilgrims Journeying Home.

BY H. L. LESLIE.

Air—'I'm a Traveler.'

Pilgrims to a city fair.

Onward we go;
Death shall never enter there.
Nor any foe;
Love will dwell within its walls,
And have no end:
And the Savior will be there,
The pilgrim's friend.

Pilgrims, there's a prize in sight,
For us to win;
Fadless crowns of glory bright,
When free from sin;
O the joys of that blest land,
Tongue cannot tell;
Sweetest notes of symphonies,
In anthems swell.

Pilgrims, onward, courage take—
Do not despair;
All the signs do indicate,
Christ's coming near.
Then the weary will have rest
From every pain;
Then look forward to the Age,
When Christ shall reign.

Pilgrims, never cease to pray,
'Thy kingdom come';
And unceasing may each say,
'Thy will be done.'
Till a heaven at length we see,
On earth begun—
Pilgrims' ever blest abode!
Soon may it come.

Pilgrims' trials then are o'er—
On that glad day
They will live to die no more,
And blest for aye;
Then with the angelic hosts,
Praises we'll sing,
To the Lamb that once was slain,
Now our glorious king.

Wrentham, Mass.

Miscellany.

Ancient Jerusalem.

(Concluded.)

'The Lord loveth the gates of Zion more than the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.—
Ps. lxxxvii. 2, 3.

It may not be uninteresting to add a few words upon the destruction of Jerusalem, and to see how completely were fulfilled the prophecies in its regard.

'O ye children of Benjamin,' said Jeremiah, 'gather yourselves to flee out of the midst of Jerusalem, for evil appeareth out of the north, and great destruction.' Jer. vi. 1.

'When you shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh.'

When Titus appeared before Jerusalem, it was internally convulsed by the dissensions of the three usurpers, who held it amongst them, Eleazar, John, and Simon, and who by turns tyrannized over the people, and slaughtered the partisans of each other.

Titus having taken up his position at the north-west corner, called the camp of the Assyrians, the conflicting parties within were forced to unite for their common defence. He attacked the outer wall, and having battered it, the Jews retreated into Antonia and the temple and behind the second wall, which Titus then approached. Having made a breach therein, his soldiers poured into the thicker parts of the city, and from the closeness of the streets, as mentioned before, they became entangled; and from the showers of missiles that were poured upon them on all sides from the roofs of the houses, they were repulsed with severe loss, and forced to retreat.

But a few years before, Jesus had predicted, 'Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.' Luke xix. 43. And, accordingly, as Josephus relates, Titus draws his line of circumvallation by the valleys, around the entire city. Most direful prodigies denote that the God of Israel had abandoned his people and delivered them to destruction. The inner gate of the temple, which was fastened with immense locks and bolts, suddenly burst open of itself, as if to afford an access to the enemy; frightful appear-

ances for a long time are manifested in the heavens; and at night the priests, approaching the sanctuary, are terrified by the sound of a loud voice, which cries out: 'Let us depart from hence!'

Meanwhile, famine the most dreadful is adding to the work of destruction within, as foretold by the prophets—'The tongue of the sucking child cleaveth to the roof of the mouth for thirst.' Lam. iv. 4. 'I will cause them to eat the flesh of their sons and the flesh of their daughters in the siege.' Jer. xix. 9. 'The hands of the pitiful woman have sodden their own children; they were their meat in the destruction of the daughter of my people.' Lam. iv. 10. And, as Josephus testifies, the robbers in the city, breaking into a house in quest of food, were presented by the mother with the remains of her child, part of which she had used for her morning's meal.

Whole houses lay full of dead carcasses—many dropped dead as they walked the streets; old men were seen like spectres stalking along, and crawling into their graves, there to await that death which famine in a few more hours should accomplish; while every moment of respite from without was employed by those within in turning their hands against each other, and slaughtering such as famine had spared.—'Thus the Lord of Hosts said: Hew ye down trees and cast a mound around Jerusalem.' Jer. vi. 6. In fulfilment of which, Titus, as we learn, cut down the trees within many miles of Jerusalem, and raised a mound, and set his battering-ram against Antonia, where, working incessantly, one of the towers came down with a hideous crash—clambering up in the night by the ruins of which, the soldiers made their way into Antonia, from whence they drove the Jews first into the outer, and then into the inner court of the temple, setting fire to the porticoes and galleries as they went along.

Here the devoted Jews, surrounded by the furious and victorious Romans, and by the fire of the blazing porches, determined to die in defence of their temple. Titus ordered the inner temple to be spared; but a Roman soldier, actuated by some divine impulse, casts a flaming brand into the holy place, and in an instant all is in a blaze. Thousands perished by the sword and amidst the flames; and the torrents of blood which ran down the steps and passages served in some places to extinguish the flames; while the desperate John and Simon, cutting their way through the midst of the enemy to the bridge, forced by it a passage into Zion. Such were the shouts of the Roman soldiers—such the howling of the expiring Jews—and such the conflagration of the temple, that the mountains beyond Jordan resounded to the uproar, and were illuminated with the blaze.

Titus, with Roman clemency, still wishing to spare those who remained, from the bridge addressed the people who held out in Zion; but they proved fatally inflexible. At length, however, he forced his way into Zion, and there he found little else than empty streets and houses filled with dead.

Thus fell the city of God—the Jerusalem of the Scriptures!!

Truly was it said: 'In those days shall be affliction such as was not from the beginning of the creation which God created unto this time; neither shall be.' Mark xiii. 19. For the Jews, before the siege, had come up to Jerusalem to the feast of the Passover; and upwards of two millions, being a great part of the population of Judea, were shut up within the narrow limits of the city. Of these, one million died by famine; ninety-seven thousand were carried away captives, and the remainder perished by the sword; as the Holy One, whom they rejected, had forewarned—'And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles.' Luke xxi. 24; and 'the stones of the sanctuary are poured out in the top of every street.' Lam. iv. 1. And so the Romans, having destroyed every vestige of the once glorious temple, left not 'stone upon

a stone' that they did not hurl into the Tyropæon and the adjoining valleys, passing the plow, according to their wont, over the very foundations. The city was reduced to a pile of rubbish—'Jerusalem became heaps'—and the proud 'Zion was plowed as a field.' The sacred utensils of the temple, the candlesticks, the table of shew-bread, and the altar of incense, graced the triumph of the victor, whose arch at Rome still bears the representation of the spoils of the temple of Jehovah.

'But while we utter a sigh at the fate of this unhappy people, let us not conclude without a glimmering of hope in their regard. The writings of the Prophets, as they denounce the sins of Israel and weep over her desolation, always return to that blessed theme—her final and glorious restoration. In them the Jew reads the promise of the future greatness of his people, when 'her iniquities shall be punished, and her sins pardoned.' He hangs in poverty and contempt over the wall of his once proud temple, and prays for the speedy accomplishment of those prophecies; there are many who believe that they shall be literally fulfilled—that the veil shall be taken from their hearts, and they shall be restored to the final possession of their own land.'—BARTLETT.

Original.

Birthday Thoughts.

ANOTHER anniversary awakens interesting thought of life and its concomitants. I look back a few fleeting years when I was not. To whom do I owe existence? Certainly not to myself. Neither do I owe it to my human parents, except as the medium of the operation of a higher power. Man can sculpture into beautiful form, the material created for him, but he cannot create. He can give motion and voice to the automaton, but he can give no life, no, not to the meanest insect.

O thou, in whom all creatures live and move and have their being; thou infinite and incomprehensible source of life, of perfection, of blessedness, in thyself-existent, and independent of all else in the universe, and author of all; I adore thee, I praise thee, I magnify thy holy name this day for the life thou hast given me.—To thee I owe it. I call on all my powers to glorify thee for the precious gift. Life! O wondrous element! By thy powers and love, O God, I am a conscious being. I can think, and see, and hear, and move and speak. I can love and be loved. 'How precious also are thy thoughts unto me, O God! How great is the sum of them!'

Every fleeting moment of seventy-one years, has thy paternal hand upheld me in life. Not for one of these moments have I sustained myself, or been sustained by any other power in the universe but thine. Each of these moments has been crowned with loving kindness and tender mercy. What a debt of love and gratitude, O my Father, has accumulated to this day!

How is this mighty debt enhanced by redeeming love. O wondrous love! My life was forfeited by transgression of my Creator's law of righteousness and love. 'The wages of sin is death.' 'The soul that sinneth shall die.' Such is the righteous decree of the infinite Lawgiver. In this state of condemnation to everlasting death, He passed by, and said unto me, live; yea, he said unto me LIVE. 'Herein is LOVE, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,' 'That we might not perish but have everlasting life.' 'EVERLASTING LIFE!' 'IMMORTALITY.' O precious gift of redeeming love! 'He that hath the Son hath life, he that hath not the Son shall not see life.' 'He that believeth on me (saith Jesus) though he were dead yet shall he live.' 'I give unto my sheep eternal life.'

O glorious destiny! To live and love forever! To rise in triumph from the tomb, to shout with rapturous joy and praise, 'O death where is thy sting! O grave where is thy victory!' To 'inherit the earth,' made beautiful and immortal by the renovating power of the Creator.—

to enter the holy city which shall come down from God out of heaven, where the Lord God Almighty and the Lamb shall be the light and the glory, there to dwell forever with the holy and the happy.

O my soul, consecrate thyself anew this day to the God of thy being and thy salvation!—Mourn before him, thy innumerable, thy ungrateful transgressions of his law of righteousness and love! Live to praise him and to serve him, and to induce others to love and serve him for his boundless and everlasting LOVE.

H. G.

GUARD AGAINST VULGAR WORDS.—There is as much connection between the words and thoughts, as there is between the thoughts and the words; the latter are not only the expression of the former, but they have a power to re-act upon the soul and leave the stains of their corruption there. A young man who allows himself to use one profane or vulgar word has not only shown that there is a foul spot on his mind, but by the utterance of that word he extends that spot and inflames it till by indulgence, it will soon pollute and ruin the whole soul. Be careful of your words as well as your thoughts. If you can control the tongue, that no improper words are pronounced by it, you will soon be able to control the mind and save it from corruption. You extinguish the fire by smothering it, or preventing bad thoughts bursting out in language. Never utter a word any where which you would be ashamed to speak in presence of the most religious man. Try this practice a little, and you will soon have command of yourself.—Chronicle.

CHRIST'S QUESTION.—If the blessed Savior were bodily present to every child that reads this paper, probably his first question would be: 'Lovest thou me?' It was what he asked of Peter after the resurrection, while he still remembered his wickedness in denying his Lord. He did not ask him whether he had wept over it and was sorry for it. He did not even allude to it, though doubtless the apostle thought of it with sorrow, when he heard the gentle and affectionate tones of the Savior's voice, as he said: 'Lovest thou me?'

Dear children, what would your answer be to Christ's question?

☞ The Agricultural Exhibition at Sacramento brought together some most astonishing productions of the soil. The following are the weight and dimensions of some of them:

Squashes, weighing 108 lbs., six feet and eight inches in circumference; pumpkins, 110 lbs., seven feet in circumference; water-melons, 36 to 44 lbs., 2 1-2 to 3 1-2 feet in circumference; beets, 30 to 40 lbs.; 40 inches in circumference; one beet 7 1-2 feet long; cabbage 35 lbs., 45 inches in circumference; turneps, 19 lbs. 24 inches in circumference; potatoes, 4 1-2 lbs. several sacks of them averaged 3 lbs each; onions, 4 1-2 lbs. 22 inches in circumference; corn, 30 feet high, averaging 50 bushels per acre; samples of wheat, averaging 50 bushels per acre; barely, averaging 75 to 100 bushels per acre.

TRUE BRAVERY.—Be valiant against the corruptions of the world; but fear to do an evil: he that fears not to do an evil, is always afraid to suffer evil: he that never fears is desperate: he that fears always, is a coward. He is a true valiant man that dares nothing but what he may, and fears nothing but what he ought. Hath any wronged thee? Be bravely revenged: slight it, and the work is begun; forgive it and it is finished. He is below himself, that is not above an injury.—Quarles.

☞ Whatever may be the reputation of a man while alive, when dead he is generally allowed to be a finished gentleman.

☞ Commit thy works unto the Lord.

☞ Examine thyself.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 475.

ROCHESTER, N. Y., SATURDAY, JANUARY 29, 1853.

New Series---Vol. IV. No. 33.

Poetry.

Original.

There's Joy for Thee.

BY F. WRIGHT.

Lonely pilgrim, sad and weary,
Who hath many ills endured,
What though troubles round thee gather,
There's a final rest secured;
For the Children of the Promise,
Those in faith who firmly stand:
Heirs with Christ, awhile they suffer,
Soon to reign in Israel's land!

God, his gracious mercy showing,
Hath invited all to share:
Endless joy, and bliss for ever,
In that realm of glory there!
Bear thee, then, the contest bravely,
Fear not, faint not, by the way;
Soon shall boundless, ceaseless mercy,
All thy weary toils repay.

Soon, the tears of bitter anguish,
All those sighs that sorrow pays,
Shall be lost in smiles of gladness,
Merged in songs of endless praise.
Here thy weary feet are bruised,
There, thou'lt tread a verdant sod;
Here, by enemies surrounded,
There, in friendship with thy God!

Sweet shall be the glorious pastime,
That thy ransomed powers engage:
Endless life and stainless glory,
Shall be thine from age to age.
Blessed be the God! who gave us
Such a charming hope as this;
Blessed be his name forever,
Who unbarred the gates of bliss!

Spencerville, C. W.

SUPPOSED STRONGHOLD Of the Doctrine of the Soul's Separate State.

BY J. PANTON HAM, ENGLAND.

Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight:) we are confident, I say, and willing, rather to be absent from the body, and be present with the Lord. 2 Cor. v. 6-8.

THE author of our text, in an epistle to another church, enjoins the following admirable practice, as becoming the Christian intelligence and piety of all believers:—"Despise not prophesyings: prove all things: hold fast that which is good." But alas! the history of Christianity—the religion of liberty, the friend of free thought and free utterance—has presented the painful spectacle of a systematic prohibition of prophesyings, and a forcible stereotyping of all things both bad and good. Through long ages of spiritual darkness and despotism, the liberty of prophesying was, in the name of Christ and Christianity, denied to any but such as had received due authority from Pope or Parliament-made Bishops, which sacerdotal veto, indeed, like a mediæval curio- sity, is still exercised, both by Romish and Reformed Papists. And while the Christian liberty of prophesying has been denied by an unchristian priesthood, so also has the duty of welcoming the pious teacher, and giving respectful heed to his 'prophesyings,' been supplanted by a suspicious distrust of all 'prophesyings' which have not the accredited seal of conventional orthodoxy. The chief proportion of professing Christians in our times, in manifest violation of the apostle's command, *despise* 'prophesyings,' as necessarily dangerous to the faith; 'prove' nothing, instead of 'all things,' and 'hold fast' not only that which is good, but much that is false and mischievous. Now the Apostle Paul evidently believed that theology is not a fixed, but a progressive science,—and that faithful and spiritually minded teachers and students of God's word, as 'scribes well instructed unto

the kingdom, bring forth' occasionally from this 'treasure, things new and old.' He bids Christian disciples, therefore, *not* despise prophesying, for by so doing, they may be closing their eyes to the light of new truth: but 'prove all things; and hold fast that which is good.' But the modern church believes that its opinions about the teaching of the Bible cannot in any respect be wrong—although but two or three centuries ago its forefathers were slumbering, amid the superstitions, and bound by the spiritual slavery of Rome; and since the new light of the Reformation dawned, has scarcely made any progress in divine truth,—but it is constantly going back to that twilight era, to learn its doctrines, and fix its faith.

Was then the Reformation so complete, that progress beyond that point was impossible? Can any be so infatuated as to suppose that the deep rooted and wide-spread errors of Popery were so eradicated *then* as not to leave some corrupt germs in their full vitality and vigor? That the Reformation should have been thus complete is not probable, for it would have been a remarkable exception to the universal experience of human progress.

Why, then, should our faith in the orthodoxy of the living church be so implicit as to foreclose every devoutly independent inquiry into the teaching of the living word? The voice of God's word calls loudly for another and more advanced reformation. Let us heed its voice, as the supreme dictator in matters of faith and obedience. It bids us come yet farther away from the deadly superstitions of Papal and Pagan Rome. It tells the Protestant church that it is even yet occupying, to some considerable extent, a common platform with the great Papal apostacy. The Protestant doctrine of the soul's human personality and capability of a separate state as an immortal being, is not of Scripture, but tradition—claiming its parentage in the heathen philosophy, and affording a broad foundation for many Popish errors. On this belief the church of Rome builds its worship of the Virgin Mary, its invocation of saints, its purgatory and indulgences. The Bible bids us give up this mere human conceit, and profess a more thorough Protestantism.

But this will be disputed: and the text at the head of this tract is the supposed grand authority for disposing this assertion. I ask, then, the inquirer's candid attention to the exposition of this stronghold of the popular doctrine.

'Therefore, we are always confident, knowing that whilst we are at home in the body we are absent from the Lord. We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord.'

It is readily allowed that this passage *seems* to teach the doctrine of the soul's separate state, and immediate felicity in that state. But this apparent instruction is to be attributed to the fact that such doctrines are so generally taught and accredited. Holding the traditional belief that the soul of man is his personality, and is capable of existing independently of the body, it is natural to put such a construction on this text as that which it commonly obtains. But I cannot think that the believers in Corinth, who had read and understood the Apostle's first epistle, could have so interpreted his meaning. Such an interpretation would have been in direct contradiction to the very clear and cogent reasoning con-

tained in the 15th chapter of their first epistle. Let the text under consideration be taken, not, as is generally the practice, *apart from*, but in *connection with*, its context. The intelligent inquirer will ask, 'Of what is the Apostle discoursing in this part of his epistle? Is it his object to prove the separate state and immortality of the soul? Because, if this be not the subject of which he is treating, then although his language may be made to express such a doctrine, such a construction cannot be fairly placed on his words.' In the chapter preceding that whence our text is taken, the apostle alludes to the perilous nature of his mission as a Christian preacher—'We are troubled,' he says, 'on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus [that is, always resigned, like Jesus, to dying, in the fulfillment of duty], that the [obedient] life also of Jesus might be made manifest [imitated by us] in our body [or mortal life of probation]. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.'

Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. * * * For which cause we faint not.'

It must be apparent that the Apostle is speaking of the encouragement which the well-grounded hope of a resurrection from the dead by Jesus Christ, gave him in the daily anticipation of losing his life in the preaching of the gospel. He knew that if his life were taken from him he should have another and more perfect life by means of resurrection. If it were not for this hope of rising from the dead, he would have no hope at all to sustain him in the prosecution of his perilous ministry. 'Why stand we in jeopardy every hour,' he asks this same church, in his first epistle, 'if the dead rise not at all?' But he had this 'living hope,' and hence he commences the fifth chapter with a profession of strong faith in the survivance of mortality—not by living in a disembodied state, but by a resurrection from the dead in a new spiritual and immortal nature. 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.' The imagery—for the language is obviously figurative—is that of 'an earthly house of this tabernacle,' which is condemned to be 'dissolved,' and which was the Apostle's appropriate image to describe the mortality of the creature man. Man, the one complex being, is compared to an 'earthly house,' or 'tabernacle,' which will be 'dissolved.'

Nothing is here said nor implied about an immortal and essentially permanent part of man, which in its own nature is independent of this general and complete dissolution, which is most unaccountable, as on the popular supposition this immortal part is the human personality. The believer is here taught that *he himself*, in his one totality, *not a part of himself*, must be 'dissolved.' But he knows that if like an 'earthly house,' he must crumble in dissolution, he will be restored again in the beauty and durability of a 'building of God, a house not made with hands,' but one that is 'eternal in the heavens.' Here the two states of the believer's existence are described by an 'earthly house,' or 'tabernacle,' which must dissolve, and 'a building of God, a house eternal in the heavens.' According to the popular interpretation of this text, Paul should have said, 'We know that if our earthly house of this tabernacle were dissolved,—if, that is, our body were to be put off in death,—we have yet *within us* an imperishable soul or spirit which cannot be dissolved.' But he does not say this,—he does not say that we retain in ourselves any thing which survives the dissolution of the 'earthly house of this tabernacle.' What he says is, 'If this present nature dissolves in death, we know that God has provided another nature, even an incorruptible and imperishable one—a house eternal in the heavens—which he will bestow upon us when he re-creates us by Christ Jesus at the resurrection.' 'We know,' says Paul, that 'we have [not an immortal soul, but] a building of God; [not an eternal soul within but] a house eternal in the heavens.'

Paul is undoubtedly speaking of the two bodies, or conditions of human existence to which he alludes in the 15th chapter of the first epistle,—'There is a natural body, and there is a spiritual body;' and hence he says in the second verse, 'For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.' As if he had said, 'While our bodily nature is under the power of dissolution we have no nature or being,—we in fact cease to be, and therefore, in view of this dissolution, we groan for our new immortal nature—our 'house from heaven.' The Apostle evidently desired to be 'clothed upon' with an eternal house, when this tabernacle or temporary house was destroyed. He makes not the faintest allusion to any survivance of mortality as a disembodied soul. He groans to be clothed upon, as he also says in another epistle, [Rom. viii. 23,] 'Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.' 'For we that are in this tabernacle [dwelling as mortal creatures] do groan, being burdened, not for that we would be unclothed [we desire not to die,] but clothed upon [with our eternal house from heaven, which is our resurrection nature], that mortality might be swallowed up of life.' 'Therefore, we are always confident;' for we know that if on the one hand, as mortal beings, we must dissolve in death,—on the other hand, as beings upon whom God has conferred, through Jesus Christ, the gift of immortality, we shall, when we are raised from the dead and receive our spiritual natures, live again as immortal beings 'eternal in the heavens.' 'We are always confident' of this, and know 'that whilst we are at home in the body,—whilst, that is, we are existing as earthly tabernacles, mortal and perishable,' we are

absent from the Lord,' with whom we cannot be until we have put off our mortality—because 'flesh and blood cannot inherit the kingdom of God,'—and have assumed our immortality; which will be when we are raised from the dead in our 'spiritual body,'—our 'building of God,'—our 'house' which is 'eternal in the heavens.' 'We are confident,' I say, of so glorious a recreation in Christ Jesus awaiting us; and are, therefore, 'willing rather to be absent from the body,' that is, from our 'natural body,'—our present mortal and corruptible nature, which separates us from the Lord, and to be possessed of our 'spiritual body,' our new incorruptible nature,—in order 'that we may be present with the Lord,' which cannot be until the resurrection, when 'mortality shall be swallowed up of life.'

The Apostle desired to 'be' present with the Lord, not as a disembodied soul, for he says, 'not for that we would be unclothed,' and hence, in harmony with this desire, he says, 'in this we groan earnestly, desiring to be clothed upon with our house which is from heaven;' and therefore, since this 'clothing upon,' or recreation of the human nature cannot take place until the resurrection, 'when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,'—his desire to 'be absent from the body and to be present with the Lord,' cannot be gratified, and he evidently did not expect it, from his reasoning, until the dead in Christ shall rise in 'the first resurrection.'

So far, then, from inculcating the doctrine that at death the soul of the believer is present with the Lord, this text forms part of an important passage in the Apostle's writings, in which he exhibits an utter disregard of such a doctrine, and declares that his own earnest longing was for the day of resurrection; when being 'absent from the body'—having, that is, parted forever with his mortality—he should possess his new immortal nature, in which he should behold, and be forever 'present with the Lord.'

I leave, then, the teacher of the popular doctrine to explain this remarkable fact, that here (as in the two places which we have previously considered), the Apostle says nothing of the blissful interval between death and resurrection—expresses no desire in reference to this interval; but as if impatient of it, he groans and earnestly desires to be 'clothed upon' with his 'house not made with hands, eternal in the heavens.' The conclusion is unavoidable, that the Apostle Paul knew of no such state of intermediate blessedness for the soul; the consummation of his wishes is thus expressed—'if by any means I might attain unto the resurrection of the dead.' Phil. iii. 11.

Some, in their determination not to yield this, the citadel of their favorite dogma, endeavor to make something plausible of it by what is termed riding a metaphor to death. The figurative expression 'clothed upon,' and 'at home in,' and 'absent from the body,' it is alleged, must signify something distinct from the clothing and the body. That which is 'clothed upon,' and which is 'at home in or absent from the body,' is the immortal soul. Now this looks very specious; but admit it for the sake of argument, and it is obvious what a strange and unmeaning confusion of language the whole of this part of the chapter exhibits. Paul sets out with expressing the strong confidence which he and believers generally had in their triumph over mortality when they should receive their 'building of God'—their 'spiritual body'—their new condition of future life—which he had shown in the first epistle, to be bestowed at the resurrection. Groaning under the burden of present mortality, he earnestly desires that the time may soon arrive, when, possessed of his 'spiritual body,' 'mortality shall be swallowed up of life.' Until this clothing upon,—that is, until the resurrection,—it is obvious that mortality reigns,—it is not 'swallowed up of life.' But how does this instruction of Paul's agree with the popular belief that the immortal soul at death escapes from its prison-house of clay, and that at this moment

'There is a land of pure delight,
Where saints immortal reign?'

The Apostle is evidently at variance with the modern theology on this point, when he teaches that not until we are 'created in Christ Jesus,'—invested with our 'spiritual body,'—'clothed upon' by our 'building of God,'—the grand result is accomplished, mortality is swallowed up of life.

Besides, on the supposition that the being 'absent from the body' and 'present with the Lord,' refers to the immortal soul leaving its corporeal abode and ascending to God, how, I ask, does this statement follow as an inference from what the Apostle had been previously discoursing upon? Why does he preface it by a term which shows that it stands connected with the foregoing observations as a consequence, and say, 'Therefore, we are always confident,' &c? The substance of Paul's statement is that he earnestly desired the arrival of resurrection, that he might be possessed of his spiritual and immortal nature. What logical connection is there between this emphatic desire, and the statement, that, when he died, his disembodied soul ascended to the presence of God? According to the exposition given above, the connection is obvious and natural; but such an exposition of the passage, the only possible one as it appears to me, gives a most decided contradiction to the doctrine which is so fondly and furiously reared upon it.

But further, if we are to understand that apparent something which is clothed upon to be the spiritual nature or soul, then the Apostle plainly avows that he had no desire for this intermediate state; for he says, 'Not for that we would be unclothed.' Even with this gloss, his longing is for the 'redemption of the body' at resurrection. Let it be noted, that according to this exposition, Paul does not pass over in silence the popular notion of an intermediate state of bliss, as in the true exposition of the passage as given above; he is made to affirm that he would rather not participate in it; he does not desire disembodied bliss,—'Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.'

Once more, if it be affirmed that the imagery of being 'clothed upon' represents the popular notion of the soul as 'something within which is 'clothed upon' with its 'earthly houses' or 'building of God,' then consistency demands that the doctrine of the soul's incorruptibility and immortality be forthwith discarded from the orthodox belief; for it is written, 'This corruptible must put on incorruption, and this mortal must put on immortality.' This something within,—the soul, must put on incorruption and immortality, and is itself called 'this corruptible, and this mortal.' 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—Death is swallowed up in victory.'

The attempt to evade the proper meaning of the Apostle's language, does but involve the disconcerted polemic in greater perplexities, and in the end lead to his being entangled and taken in his own net. Candor must compel the acknowledgment that the very prevalent custom of quoting this text of Paul's for the purpose of teaching that he expected to be with Christ immediately at death, is most unwarrantable; a very gross and mischievous perversion of his meaning.

The hope which the Bible bids the believer in Christ cherish is the Hope of Future Life by means of Resurrection from the dead. The great importance of the doctrine of the resurrection in the Christian religion is shown by St. Paul, when he says that 'if the dead rise not, then they which are fallen asleep in Christ are perished.' And in one of his epistles he speaks of certain persons in his own age who denied the future resurrection, which denial, he says, 'overthrew the faith of some.' If there be no resurrection, then there is no intermediate consciousness for the dead in Christ; they 'are perished,' and the denial of this doctrine was

to altogether overthrow the Christian faith—because, if there be no future resurrection, then there is no life after death; no future life at all. Here, is at once apparent, how pernicious is the influence which the expectation of a state of bliss for the separate soul after death, has upon the doctrinal system of Christianity. The resurrection is comparatively forgotten, or at all events, is but little heeded by the Church of modern times. This great event is, by the general concurrence of Christian professors, regarded as very remote, as far hence in the history of the human race. In consequence, it has little practical influence upon the spiritual life of Christians, and is very rarely referred to in the modern so-called orthodox preaching. The reason is obvious, the church is anticipating a preparatory glory for the separate soul; and believing the soul to be essentially the human personality, it entertains but little thought about its companion in the grave.

Besides this, there is yet another and most serious evil resulting from, or at least fostered by, the unscriptural notion of the soul's separate state of happiness in death. The evil referred to is the general infidelity of the church on the subject of Christ's Personal Advent as an event to be daily looked for and desired by the faithful. Our Lord frequently urged his disciples to watch and wait for his coming, lest, coming suddenly, he should find them sleeping, and not actively engaged in his service, and anticipating his arrival. The Apostolic epistles also exhibit the expectation of Christ's speedy coming as a grand motive to Christian faithfulness.—When Christ comes again, it is to raise the dead Church to life, who will slumber in their graves, until they shall hear his voice and 'come forth.' The resurrection depends upon the second advent of Christ, who is 'the resurrection and the life'; hence every Scriptural believer longs with Paul for the 'redemption of the body,' and that he may 'attain unto the resurrection of the dead,'—and, with John, utters the fervent prayer, that his Lord may come quickly. 'He which testifieth these things saith, 'Surely I come quickly. Amen. Even so. Come Lord Jesus!'

The Turkish Empire.

[BAYARD TAYLOR, in a letter to the New York Tribune, speaks thus of the present condition of the Turkish Empire:]

Constantinople has been terribly ravaged by fires—no less than fifteen having occurred during the past two weeks. Almost every night the sky has been reddened by burning houses, and the minarets of the seven hills lighted with an illumination brighter than that of the Bazaar.

All the space from the Hippodrome to the sea of Marmora has been swept away; the lard, honey, and oil magazines, on the Golden Horn, with the bazaars adjoining; several large blocks on the hill of Galata, with the College of the Dancing Dervishes; a part of Scutari and the College of the Howling Dervishes, all have disappeared, and to-day the ruins of 3,700 houses, which were destroyed last night, stand smoking in the Greek quarter, behind the aqueduct of Valens. The entire amount of buildings consumed in these two weeks is estimated at between five and six thousand. The fire on the hill of Galata threatened to destroy a great part of the suburb of Pera. It came sweeping over the brow of the hill, toward my hotel, turning the tall cypresses into tall shafts of angry flame, and eating away the crackling dwellings of hordes of hapless Turks. I was in bed, from a sudden attack of fever; but seeing the other guests packing up their effects and preparing to leave, I was obliged to do the same, and this, in my weak state, brought on such a perspiration that the ailment left me. The officers of the United States steamer San Jacinto, and the French frigate Charlemagne, came to the rescue, with their men and fire engines, and the flames were finally quenched. The proceedings of the Americans, who cut holes in the roofs and played through them upon the fires within, were watched with

stupid amazement. 'Mashallah!' said a fat Bimbashi, as he stood sweltering in the heat. 'The Franks are a wonderful people.'

To those initiated into the mysteries of Turkish politics, these fires are more than accidental; they have a most weighty significance. They indicate either a general discontent with the existing state of affairs, or else a powerful plot against the Sultan and his ministry. Setting fire to houses is, in fact, the Turkish method of holding an 'indignation meeting,' and from the rate with which they are increasing, the political crisis must be near at hand. The Sultan, with his usual kindness of heart, has sent large quantities of tents and other supplies to the guiltless sufferers; but no amount of kindness can soften the rancor of these Mohammedan intrigues.—An Englishman said to me the other day, 'These fires would not have occurred had Lord Stratford remained here,' and the remark is more than half true. Reschid Pasha, the present Grand Vizier, and leader of the party of Progress, against whom this storm of opposition is now gathering, was supported by all the influence of the former British Ambassador. Indeed, nearly all the liberal measures which Turkey has adopted during the past few years, are mainly owing to the labors of the latter.

Nevertheless, in spite of all efforts, the Ottoman power is rapidly wasting away. The life of the Orient is nerveless and effete; the native strength of the race has died out, and all attempts to resuscitate it by the adoption of European institutions produce mere galvanic spasms, which leave it more exhausted than before. The rosy-colored accounts we have had of Turkish progress are, for the most part, mere delusions.—The Sultan is a well-meaning but weak man, and tyrannical through his very weakness. Had he strength enough to break through the meshes of falsehood and venality which are woven so close around him, he might accomplish some solid good. But Turkish rule, from his ministers down to the lowest *cadi*, is a monstrous system of deceit and corruption. These people have not the most remote conception of the true aims of government; they only seek to enrich themselves and their parasites, at the expense of the people and the national treasury. When we add to this the conscript system, which is draining the provinces of their best Moslem subjects, to the advantage of the Christians and Jews, and the blindness of the revenue laws, which impose on domestic manufactures double the duty levied on foreign products, it will easily be foreseen that the next half century, or less, will completely drain the Turkish Empire of its last lingering energies.

Already, in effect, Turkey exists only through the jealousy of the European nations. The treaty of Unkar Iskelessi, in 1833, threw her into the hands of Russia, and the influence of England has of late years reigned almost exclusively in her councils. These are the two powers who are lowering at each other with sleepless eyes, in the Dardanelles and the Bosphorus. The people, and, most probably, the government, is strongly prepossessed in favor of the English; but the Russian Bear has a heavy paw, and when he puts it into the scale all other weights kick the beam. It will be a long and wary struggle, and no man can prophesy the result. My hopes are for England; for with her comes civilization, and a juster rule, while the shadow of Russian sway would blot out all the remaining sunshine of the Orient.—

The Turks are a people easy to govern, were even the imperfect laws now in existence fairly administered. They would strive and improve under a better state of things; but I cannot help feeling the conviction that the regeneration of the East will never be effected at their hands. The political crisis of which I spoke above has occurred this, the sixth day of August. Reschid Pasha was deposed from the office of Grand Vizier, which post, it is thought, will be given to Ali Pasha, the present Minister of Foreign Affairs. There will now be an end of confagurations. It is rumored that there was a plot to assassinate the Sultan on his way to the mosque to-day, and to place his brother on the throne.

'The Saints' Inheritance; or, The World to Come.'

This is the title of a new book, by Bro. Henry F. Hill, Genesee, N. Y. The book is neat, legible and beautiful, becoming the blessed theme. Its appearance is adapted to invite attention. It gives the amiable author's views of the advent of Messiah, now near; the millennial kingdom to follow the advent and the resurrection of the just; 'the restitution of all things spoken of by the holy prophets'; the closing scenes of the millennial age, at the destruction of 'Gog and Magog'—the wicked dead then raised, and their associated scenes, in the consummated glories of God's great plan.

Its author has had considerably flattering notices of his work from his neighboring clergymen. From it they are some of them (and others ought to be) convinced of their fatal error in leaving Christ out of his own advent, and looking for a millennium to be introduced by the present reformatory measures of Christian and political associations.

We are happy to record the general ability with which it is written. The style is lively, lucid and creditable to its author.

On the subject of the consciousness of the dead, the end of the wicked, Israel and the nations during the millennial age, &c., the author agrees with (at least what we know of) Bro. Wm. Miller's views. Yet there is care not to be dogmatic, or to give those points undue prominence. To most readers those doctrines may not be even suggested by a perusal of the work before us; yet, from us it is due to all to state the fact, and so 'give the trumpet a certain sound.' Our faith on these doctrines is expressed in the oft-repeated, positive language of inspiration. But all 'who have a mind to work' in the cause of truth, must, so far as we are concerned, work freely, under a sense of accountability to our coming Judge. It is interesting, however, to see so good a book, so well got up, containing so much truth, and adapted to aid so many who are still in darkness as to the one grand point—the advent of Christ, and the resurrection of the just, introductory to the millennium.

The millennium is admitted to be now near.—'All are musing in their hearts' how, and by what agencies, it is to open on the world. This work brings out Christ as the 'second Adam.' To HIM hath God 'put in subjection the world to come.'

In view of Messiah's character and the beneficent design of Jehovah in appointing Him to reign,—'the Spirit and the Bride say, come! And let him that heareth, say, come!' 'Amen, even so, come, Lord Jesus, come quickly.'

The book is a large duodecimo, 247 pages, and may be had of the author, Genesee, N. Y. \$1 per copy. J. B. C.

To the Readers of the Harbinger.

DEAR BRETHREN AND FRIENDS, scattered over this dark sinful world. You who are seeking by patient continuance in well-doing, for immortality and a better and a brighter world than this, I would ask, shall the Harbinger go down? Shall the medium through which God's eternal truth is conveyed to thousands of perishing men and women, cease to be? Shall one of the few, which are the only organs that publish to the world the undiluted truth of God, come to an end? No, no: forbid it my dear brethren.

If all would do as they ought, and can do, and if they love the truth as they should, the Harbinger would soon be lifted from its present embarrassment, and there would be a feeling of joy and satisfaction returned into the bosom of those dear friends who had contributed to the accomplishment of so good and glorious an end.

Brethren, shall it be done? Will you try?—O may you try and begin now, and may the Lord bless you in the effort here, and give you seat in his everlasting kingdom hereafter, as a prayer for your unworthy brother in Christ, asking for his coming and kingdom.

C. W. Low.
Fredonia, N. Y., Jan. 9, 1853.

The Love of Gold.

O what misery has that love of the perishable things of this earth brought upon thousands, yea, tens of thousands of the human family! Gold, which has caused many a brain to ache, has blistered many a hand, has broken many a noble heart, and clinging to it has brought it to the dust! It has stolen into the councils of the struggling nation, has bred dissension among our statesmen. Gold, which has led the traitor to the garden, and with a kiss betrayed the Redeemer of the world! O ye rich and honored ones of this earth, who have 'heaped treasure together for the last days,' and are not 'rich toward God,' what will it profit you in that great day of final reckoning, that you have replenished your coffers, and have been looked up to as great and honorable, when the poor despised disciple of Jesus shall come forth shining as the brightness of the firmament, clothed with honor, immortality and eternal life, and you, in shame and confusion, forever denied the ever blessed society of those you so much despised on earth! Awake from your stupid slumber, before that dread summons from the Eternal shall call you from your probation, before the Judge in dazzling splendor shall descend a second time with tens of thousands of his saints, in flaming fire, taking vengeance on them that know not God, and obey not our Lord Jesus Christ!

Will you sleep on now, when so much is at stake? Remember, the JUDGE standeth at the door! When you begin to call for the rocks and mountains to fall on you and hide you from the presence of HIM that liveth for ever and ever, then you may remember that you had timely warning! But it will be too late! You have had Moses and the prophets, Jesus and his ministering servants, who have warned you night and day, yes, even with tears, but you would not hear them! Will you come to Christ now? Will you embrace the lovely Savior? He holds out his hands to receive you and fill you with joy that is unspeakable and full of glory! Will you believe so many witnesses who affirm that these things are 'true and are no lies,' or vainly strive to believe it is a hallucination, a phantom, which allures but to deceive? O come now to Christ and be saved! J. W. MARSH, Belvidere, Ill.

Seventh Day Sabbath Abolished.

BRO. MARSH.—I have been to visit a band of Sabbath keepers, and found them as impregnable as the rock Gibraltar, to truth or reason.—They meet all with bold contradictions, and for proof brought the assertions of their writers.

My position was, first,—That the commandments are the covenant. Ex. xxiv. 27, 28, &c.; and second,—That the ten commandments were not a law, or the law of God, as a command is not a law until there is a penalty attached. Take the fourth commandment, 'Remember the Sabbath day to keep it holy.'

Here is no penalty, no punishment, if they violate it. Then it is no law, no part or parcel of a law; but when the covenant,—the ten commandments, are written in the Book. 2 Chron. xxiv. 30, 31. They are attached to a penalty, or the penalty is annexed. Then they become a part of the Law of the Lord, given by the hand of Moses. 2 Chron. xxxiv. 14. As the ten commandments are not a law, or the law of the Lord, it follows that there is but one law, and that is contained in 'the Book.' This argument they would not hear, but affirmed that there were two laws. I asked for the proof.—They referred me to an article in the 'Advent Review' on the two laws. But lo! there was not a shade of evidence there! The next thing was to sit in judgment on me. O the delusion! how strong, that it will lead my former brethren thus to reject the plain Bible, and me for believing that Book! May the great God break the influence, and let them see that he that believeth the gospel and is baptized shall be saved. The mark of the beast is another theme with them, that is prominent—it is keeping the fire

day of the week. They say let us examine this. They say the beast is Catholicism, the image is Protestantism, and as both these classes keep the first day, they have the mark of the beast and all others who abstain from labor on that day, and all such must drink of the wrath of God, poured out without mixture, &c. Now to all this I demur, from the fact that they fail to prove that this is the case.

In the next place they take the third Angel's message.—Rev. xiv. 9. 'If any man worship the beast [Catholic] or his image [Protestantism] and receive his [the Pope's] mark in his forehead or in his hand.' Now you see by this, and all other parallel texts, that the beast, Catholicism, has a mark on all his subjects. He also has an image, and if it be Protestantism, it has no mark, therefore, whatever the mark be it is not keeping the first day of the week.

Then it looks to me that they are driven to the alternative to give up the monstrous doctrine, that all who do not keep the seventh day, must drink of God's wrath, or they must change their position. But where will they go? Echo says where? O that they would be honest with themselves, God and his truth, and the Lord deliver them from the delusion! Amen.

One more point, and that is that Jesus rose up in the fall of '44 and went into the 'Most Holy.' This is a mere chimera of the brain, without the least particle of evidence. Christ, I affirm, went into that place when he left the earth (Heb. x. 19, 20), to show that Christians can now enter into the holiest by 'a new and living way,' which says the apostle, 'he hath consecrated for us, through the veil,'—vi. 19, 20. This shows that their hope then entered within the veil, whither our Forerunner is for us entered. So we see Jesus was in the holiest within the veil when Paul wrote to the Hebrews, consequently he did not go there in '44.

Even so Lord, but soon come out, and bless thy waiting saints,

W. J. GREENLEAF.

Editorial Correspondence of the N. Y. Tribune.

JERUSALEM, May 3, 1852.

THE CITY OF CHRIST.—Rev. Dr. Barclay, of Virginia, a most worthy man in every respect, is at the head of the American Mission here.—There is, besides, what is called the 'American Colony,' at the village of Artas, near Bethlehem—a little community of converts, whose experiments in cultivation have met with remarkable success, and are much spoken of at present.

THE SAMARITANS.—Within a short time it is said they have shown some curiosity to become acquainted with the New Testament, and the High Priest sent to Jerusalem to procure Arabic copies.

The population, which may possibly reach 20,000, is apparently Jewish, for the most part; at least, I have been principally struck with the Hebrew face, in my walks. The number of Jews is increased considerably within a few years, and there is also quite a number, who, having been converted to Protestantism, were brought hither at the expense of English missionary societies for the purpose of forming a Protestant community.

Since travel fast is becoming a necessary part of education, and a journey through the East is no longer attended with personal risk, Jerusalem will soon be as familiar a station on the grand tour as Paris or Naples.—B. Taylor.

Jews.—Two meetings have been held recently in London on the subject of restoring Palestine to the Jews. At the last meeting a resolution was unanimously adopted, declaring the importance of the subject, and another and early meeting is to be convened to consider and adopt the most expedient means for the accomplishment of the object. The Sultan has a voice in this matter, it is presumed; and of course it will not be forgotten by the movers in this matter, that the king's heart is in the hand of the Lord.—Christian Messenger.

Vain glory blossoms, but never bears.

SOCIETY OF FRIENDS.—The following are the statistics returned by the recent census in regard to the Society of Friends:

States.	No. of churches.	agg. acco.
Connecticut,	5	1,025
Delaware,	9	3,636
Georgia,	2	500
Illinois,	6	1,550
Indiana,	35	43,015
Iowa,	5	1,550
Maine,	24	7,225
Maryland,	26	7,760
Massachusetts,	37	13,723
Michigan,	7	1,400
New Hampshire,	15	4,700
New Jersey,	52	25,545
North Carolina,	30	12,620
Ohio,	94	30,866
Pennsylvania,	141	60,974
Rhode Island,	18	6,370
South Carolina,	1	500
Tennessee,	4	1,600
Vermont,	7	2,550
Virginia,	14	6,300
Total,	714	282,823
Dist. of Columbia,	1	200

THE JAPANESE READY.—An American gentleman, just returned from China, was informed by the native Japanese that the Emperor of Japan is ready and waiting for the American expedition. A strict lookout is maintained all over the coast, which is well set with guns and one million of soldiers are at hand and ready for action. The gentleman predicts that no trade will be opened with that country, except by force.—Exchange Paper.

JERUSALEM.—In 1851, there were 10,000 Jews in Jerusalem. This number has lately greatly increased, and they are supported by Jews in other parts of the world, particularly those in America and Holland. These Jews reside chiefly on the rugged slope of Mount Zion, over against the temple. Many of them are supported by annuities, which they receive from their friends in Europe, to whom they have made over their property, with this stipulation. The money is remitted to a rich Jewish merchant at Amsterdam, who is called the President of the Holy Land, and the average amount which he receives may be near £3000. Instead of doing good, it seems to engender strife and idleness. These Jews still anticipate the speedy coming of the Messiah.—London Times.

ARE YOU KIND TO YOUR MOTHER?—Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling draught to your lips? Who taught you to pray, and gently helped you to read? Who has borne with all your faults, and been kind and patient in all your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Now, let me ask you, Are you kind to your mother?

The close of the year is a favorable season for the following purposes:—Taking a retrospect of life. Repenting of its errors. Forgiving all injuries. Forming wiser plans for the future. Looking over your affairs. Collecting all your bills. Paying up all your notes and accounts. Visiting the poor. Numbering your days, and applying your hearts unto wisdom. 'He that hath ears to hear, let him hear.'—Amherst Cabinet.

SHORT SAYINGS.—Old reckonings make new quarrels.

Short reckonings make long friends.

What we learn in our infancy remains forever.

A regular diet cures more people than physic. Everybody must live by his own labor.

It is better to be alone than in bad company. What things increase the more you contract them? Debts!

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, JANUARY 29, 1853.

Donations:

TO AID IN FURNISHING THE HARBINGER FROM ITS PRESENT EMBARRASSMENT, AND CONTINUE IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited to accomplish these objects. ONE THOUSAND DOLLARS ARE NEEDED.

Previous Donations \$42.00
C. S. Martin 1.00
J. A. Torrey 2.00
M. 10.00

West Dover, Vt., Jan. 20, 1853.
Bro. MARSH: I hereby send you ten dollars, as one of a hundred, to raise one thousand dollars, to free the Harbinger from its present embarrassment. Yours respectfully, M.

This, to us, unknown, friend of the Harbinger, has your sincere thanks for this timely aid. We trust that other worthy and benevolent lovers of the truth will do likewise, either more or less, as the Lord has prospered them.

SEVERAL of our friends have recently interested themselves in obtaining new subscribers to the Harbinger. They have our thanks. Let all do what they can in this respect, and we shall not only be aided in the time of need, but the truths we publish will be more extensively circulated and read than they now are. We shall do all in our power to make the Harbinger instructive and interesting, and shall endeavor to keep its readers fully informed on the great and important events that may shortly be looked for in the European world, the field where the most important prophecies are on the eve of their fulfillment. No one should be inactive at this eventful hour, nor uninformed relative to passing events, incipient to the great drama soon to follow.

THE GOSPEL.

(Continued.)

HAVING shown last week the character of the Gospel which God preached to Abraham, we will now see whether or not, it sustains the same character in subsequent proclamations made to Isaac and Jacob.

Gen. xxvi. 1-5. 'And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.'

'And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of.'

'Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will per form the oath which I swore unto Abraham thy father.'

'And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed.'

'Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.'

These good tidings to Isaac, give the cheering assurance that 'all the countries' in which he then sojourned, should be given to him and his seed; that God would perform unto him the oath which he swore unto Abraham, that his posterity should become innumerable, and that in his seed 'all the nations of the earth' shall 'be blessed.' These immutable and exceeding great and precious promises were joyfully believed by the patriarch, and became the sure foundation of his blessed hope; and enabled him, as they did his father Abraham, to confidently look for their gracious fulfillment to him and all the heirs of promise, after the resurrection from the dead, in the age to come. Heb. xi.

No nation has yet been 'blessed,' as is here promised. As such, they have all rejected this promised blessing, and stand in hostile array against Him who holds the blessings in his hand. Consequently they have incurred his displeasure, and will soon feel the rod of his anger. Instead of being blessed in him during Gentile rule, he is repeatedly chastizing them, and will when their 'times' shall expire, humble them in the dust, by the great and terrible judgments that he will then pour upon them. The blessings that have as yet been received from Christ, have been of an individual character; and in this respect, provided there is no resurrection of

the body, no future inheritance, they can hardly be called blessings, for if we only have hope in this life, we are of all men the most miserable. Hence these blessings promised to the nations, in the gospel preached to Abraham, &c., must be looked for in the future, under the personal administration of Christ, when he shall be King over all the earth. Then, the nations will be blessed in him. They will then bear their swords and spears, or instruments of death, into implements of husbandry, and learn war no more; and then shall all nations call him their king, blessed: then—

'The sword and spear of seedless worth, Shall prune the tree and plow the earth, For peace shall smile from shore to shore, And nations shall learn war no more.'

For believing this gospel Abraham was justified, and was filled with joy in looking forward to the day of Christ, when the blessings promised would be realized. How wide the contrast between the true gospel, and the many spurious gospels of this day! Alas, truth has fallen, fables are taught, and the sad consequence is, there is but little genuine Abrahamic faith in the land!

Gen. xxviii. 3, 4. 'And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.'

These are the words of Isaac in his old age, to Jacob, and they clearly show that he understood that 'the blessing of Abraham,' promised in the gospel preached to him, was 'the land of Canaan,' bounded by the river of Egypt and the Euphrates. This same gospel was repeated to Jacob in a vision of the night, when he fled from his brother Esau.

Gen. xxviii. 12-14. 'And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.'

'And behold, the Lord stood above it, and said: I am the Lord God of Abraham thy father, and the God of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed.'

'And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.'

Again, when Jacob came out of Padan-aram, these gracious assurances were renewed to him. Gen. xxxv. 9-12. 'And God appeared unto Jacob again when he came out of Padan-aram; and blessed him.'

'And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.'

'And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins.'

'And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.'

Notwithstanding these strong assurances had been repeated to Jacob, it seems when he became old, and was called to leave the land of promise and go to Egypt, it was necessary to have his faith again strengthened by another proclamation of the gospel. Hence after he took his journey for Egypt, and had reached Beer-sheba, and offered sacrifices unto the God of his father Isaac, that 'God spake unto him in the vision of the night, and said, Jacob, Jacob' and he said, Here am I. And he said, I am God, the God of thy father—fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.' Gen. xli. 1-4.

Here Jacob was given to understand that he would die in Egypt, for he was told that Joseph should 'put his hand upon his eyes,' yet at the same time he was assured that he should return again, for God said, 'I will also surely bring thee up.'

When, and how? Not his dead body after he should die—for that would be of no service or joy to him—but after he should be raised from the dead in a state of immortality, then to sit down with Abraham and Isaac, and all the heirs of promise in the kingdom, or to possess the land of Canaan according to the immutable covenant of God. With this assurance, Jacob could go down to Egypt, and when the time came for Joseph to put his hand on the eyes of his father, or for Jacob to die, his faith did not waver, but he was still buoyant in

that hope which the gospel proclamation had inspired in him. Hence on his death bed he addresses his son Joseph thus:

'And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.'

'And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.'—Gen. xlviii. 3, 4.

'That Jacob did not expect to receive his 'everlasting possession' until the resurrection morn, is evident from his dying blessing recorded in Gen. xlix. 8-12. To Judah he says—

'Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.'

'Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?'

'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'

'Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes;'

'His eyes shall be red with wine, and his teeth white with milk.'

It should be remembered that these cheering promises were given by the dying patriarch, when he was in the land of Egypt, and when he knew that near four hundred years of servile bondage awaited his immediate posterity. Yet the faith of the man of God enabled him to rejoice under these forbidding circumstances, in hope of realizing in God's own time, the gracious fulfillment of his word of promise. Though Jacob died in faith and still sleeps with his fathers, and knows not how far his dying words have been fulfilled, we know that 'Shiloh' has 'come,' which gives us the confirmatory evidence that 'the gathering of the people,' will be unto him. They are not yet thus gathered, but are scattered, which will continue to be their condition until the 'dispensation of the fullness of times' shall commence; then this long promised gathering unto 'Shiloh' or Christ, takes place, Eph. i. 10. Then he will 'gather together his elect,' (Matt. xxiv. 41), 'and they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.' (Luke xlii. 29.)

How plain and easy to be understood is the gospel, when presented in the light of the inspired word! When repeated in the words in which God preached it to the patriarchs! They believed the glad tidings, and were justified for doing so. Justifying faith is the same now that it was then: the gospel is the same. Consequently, in order to please God, and be justified, we must believe as the patriarchs did, and have the same faith that Abraham had. To produce this faith, the same gospel that was preached to Abraham, should be proclaimed now. To teach anything else as a substitute, subjects those who do it, if it were an angel from heaven, to the fearful curse threatened by Paul in the first chapter of Galatians. Ponder this matter well, you who profess to be preaching the 'Gospel of God.' Carefully compare it with your supposed gospels, and you will find in the most of cases, that there is no agreement between it and them, and that your teachings are in direct opposition to the gospel of God! You teach that the saints' disembodied spirits enter upon their inheritance beyond the skies at death; or that the new earth is what they are to inherit. But God says that Abraham, and his seed, shall inherit the land of Canaan; that very land in which the Jews dwell, in the days of the apostles, as Stephen testifies.

'And he said, Men, brethren, and fathers hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.'

'And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.'

'Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land, wherein ye now dwell.'

'And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.'—Acts vii. 2-5.

This is the gospel in which all the ancient worthies believed, rejoiced, and died in the hope of receiving the blessings it promised, when they should

be raised from the dead in the better resurrection.

'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.'

'For they that say such things declare plainly that they seek a country.'

'And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.'

'But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.'—Heb. xi. 13-16.

That the heavenly country and city here spoken of are the same which were promised to Abraham, and for which he looked, and expected to have in the land of Canaan, is evident from the following declarations found in this same chapter.

'By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.'

'By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.'

'For he looked for a city which had foundations, whose builder and maker is God.'—Verses 8-10.

(To be Continued.)

BENEVOLENCE.

'The Church of the Puritans in New York, Dr. Cheever, pastor, recently gave to the American Tract Society \$1,500 in one collection, which was afterwards increased. One man, unsolicited, handed a check to an officer of the Society for \$1,000.'

'The late Mark H. Newman, of New York left \$25,000 to the American Home Missionary Society, and \$10,000 to the American Board.'

(Exchange Papers.)

Very many similar examples might be given to show the benevolence of those who are engaged, in what to them, is the cause of truth. We, as a people, however, think we know that they are supporting, in very many instances, the cause of error, and that we have the truth. Then why are we not as benevolent as they are? Do we hold the truth in unrighteousness? or why are we so stinted in our acts of benevolence? If our cause is better than theirs, we should show our love for it by contributing to its wants. If our eternal interest is bound up in this cause, it follows that our highest pleasure should be to do all we can for its prosperity. Think on these things, and act as duty may require in these matters, and as those who expect to give an account of their stewardship to Him who gave a life for us.

[The following sensible observations on the soul, we copy from the Christian Investigator for May, 1848.—William Goodell, editor. Coming as it did, from a man who now, if we mistake not, is very hostile to this very doctrine, we thought the piece too good to be lost, and therefore give it to our readers.]

'WORTH OF THE SOUL.—We hear much of the 'worth of the soul' from a class of writers and preachers who think it anti-evangelical or in bad keeping with a high degree of spirituality, to say or think much of the claims of humanity, or of the value and dignity of a man. It might greatly enlarge and purify their conceptions of the evangelical theology—it might do much towards rendering their spirituality more truly spiritual, if this worthy sort of people could but be made to understand that 'the soul' of which they so much speak is nothing distinct from the man himself; that the man is the soul, that the 'worth' of the one is the worth of the other—that the 'salvation of the soul' is the purification and progress of the man—that the claims of humanity upon our regard and the claims of human salvation are one and the same—that a sensualized and brutalized man is a lost soul—that a man brought under the dominion of reason, conscience, moral law and spiritual liberty, is a saved soul—that those who crush, brutalize and degrade humanity are soul murderers, and that the process of saving souls is the redemption of men from beastliness, bondage, brutality, sensualism, ignorance, servility, degradation, subjection to appetite, passion, avarice, ambition (their own and others'), from selfishness, transgression—in a word, from sin, and from the effects, the dominion, the arrangements, and the punishment of sin.'

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'And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.'

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Read Dr. Thomas' article on the Pagan Empire, on the next page.

PUNCTUATION OF THE SCRIPTURES.

This is not a work of inspiration, but of uninspired men, hence, in some instances, the punctuation is incorrect, and conveys a wrong meaning to the inspired text. Such is the case with Heb. x. 12, as the verse is punctuated in some of the American copies of the Bible. It makes the text teach that Christ will never come again. This is done by placing the comma after 'sins,' thus—'This man after he had offered one sacrifice for sins, forever sat down at the right hand of God.' If he has forever sat down there, he of course will never return to this earth again, which is plainly contradicted by this very chapter, (verse 27), the whole book, and the entire Bible. The error is in the punctuation, and is corrected in our English copy of the Bible. In it the comma is placed after 'for ever,' thus—'But this man after he had offered one sacrifice for sins for ever, sat down at the right hand of God.' The 'for ever,' belongs to the sacrifice, and teaches that Christ has not to repeat his sacrifices, as the priest under the law did, but this work was 'for ever' done when he had made the one offering of himself. Marknight has rendered the verse thus, 'But he, having offered only one sacrifice for sins through his whole life, sat down at the right hand of God.' This makes the matter plain and in harmony with other portions of Scripture.

Matt. xix. 28. 'And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.'

It will be observed that in this case a comma is placed after 'regeneration,' which is according to the punctuation of some American copies of the Bible, but in our English Bible, the commas are placed thus, 'Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, &c.'

By this variation of the simple comma, two different doctrines are taught, and one of them is very erroneous. In the first case, it teaches that the apostles followed Christ in the regeneration, which, according to popular theology, is the new birth, or cleansing from sin; hence, if they followed Christ in this work, he must have been regenerated or cleansed from sin, consequently, previous to this act, he must have been impure or a sinner. This is not true of him, for he 'knew no sin'—then he was never regenerated in this sense—consequently, the apostles did not thus follow him, and the conclusion is, that the punctuation in the first case is incorrect.

In the second case, the glorious doctrine is taught that the apostles after following Christ in this world of trial, in the world to come, 'in the regeneration when the Son of man shall sit in the throne of his glory,' will also sit on twelve thrones, judging the twelve tribes of Israel.' This view of the matter is in harmony with Luke xlii. 28-30. 'Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit upon thrones, judging the twelve tribes of Israel.' Hence the following, in the text, pertains to this life of 'temptation,' and the 'regeneration,' to the reign of Christ, in the Age to come. Consequently, the punctuation in the last case is correct.

Luke xxiii. 43. 'And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.'

This punctuation makes the text teach that Christ and the thief would be in Paradise that very day in which these words were spoken, which is contrary to the facts in the case, for neither have entered that place yet, nor can, until Paradise is restored; hence the punctuation of the text must be incorrect. Place the comma after 'to-day,' and all will be in harmony with the truth. The text would read, 'And Jesus said unto him, Verily I say unto thee, to-day, shall thou [or thou shalt] be with me in Paradise.' This punctuation is doubtless correct. It makes the text teach that Christ promised that day, that at a future time, the penitent thief, should be with him in Paradise, or the kingdom.

The objector may inquire, Why are the qualifying words, 'to-day,' used? Are they not superfluous, according to this view of their meaning? Certainly not. They are necessary; and greatly add to the strength and beauty of the sentiment of the text. 'Verily I say unto thee to-day'—while I hang on the cross, ready to expire in deep disgrace, when my enemies are triumphing over me, when every circumstance forbids the expectation of my reigning as triumphant and universal King,—under these forbidding circumstances, this day of my suf-

fering and death, 'I say unto thee,' I promise that 'thou shalt be with me in Paradise,' or in the kingdom; for I shall rise again, and triumph over all my foes and be King over all the earth. With this view of the matter, there is great propriety in the expression, 'I say unto thee to-day.' To confidently believe a promise of this magnitude, made under such circumstances, would be highly commendable in any person, especially in a dying criminal; it would be a justifying faith, well pleasing to God.

THE WORK OF THE LAST DAYS.

SOME persons may be in doubt as to the peculiar belief held by Theodore Parker. The Boston Advertiser is responsible for the following extracts found in a recently published sermon by this noted divine. The Advertiser says:

'In a recently published "Sermon," Mr. Parker gives the following as a portion of his Confession of Faith: "I do not believe there ever was a miracle or ever will be; everywhere I find law—the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament or the New Testament. I do not believe that the Old Testament was God's first word, or the New Testament his last. The Scriptures are no finality to me. Inspiration is a perpetual fact. I do not believe the miraculous origin of the Hebrew Church, or the Buddhist Church, or the Christian Church; nor the miraculous character of the Church, not even Jesus of Nazareth, for my master. I feel not at all bound to believe what the Church says is true, or what any writer in the Old or New Testament declares true; and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should ere long come back in the clouds of heaven. I do not accept these things on his authority. I try all things by the human faculties."

The above is a melancholy instance of the fruits of spiritualism. Befogged and deluded by its bewildering teachings, Mr. Parker has been led into the thousand and one 'isms' of the day, as a substitute for the pure Gospel of Jesus Christ, and now it seems, into its more legitimate and sure result—open and avowed infidelity. Mr. Parker is a man of bright intellect, great learning and commanding eloquence, and is well known as a minister of high standing in the Unitarian Church. The effect of his fall must be highly injurious to the cause of the Bible; not so much on account of Mr. Parker's desertion of it, as the strength and moral power his name will bring to the ranks of *Atheism* and *Infidelity*, for it is impossible for such a 'son' of intellectual strength to set, and not carry with him the numerous attending 'satellites.' The spread of infidelity the last few years in all parts of the world has been very great. In France, Germany Italy and other countries of continental Europe it has been often noted; in Great Britain there are schools regularly organized for its dissemination, and it is reaching all classes of society. In our own country too, Romanism and Infidelity are advancing with giant paces. In New York there are regularly constituted societies, who have their stated meetings, and give liberally of their time and means to spread their nefarious doctrines; other cities in the Union are not much better, and the prospect is that this is but the commencement of this state of things. Professed ministers of the gospel and learned lecturers go about and openly attack the Divine Record, and gain over the unsuspecting, and in the light of Scripture, ignorant multitudes, by their apparently plausible reasoning.

This is a sad, but not a surprising state of things to the humble follower of Jesus and faithful student of the prophetic Word, for though it throws the weight of an immense responsibility on him, in warning and saving his fellow men from impending destruction—yet he sees in it the fulfilment of the apostolic predictions concerning 'the last days,' and knows that the Advent of his Lord and his happy deliverance is at hand.—Even so, come, Lord Jesus.'

DECLINE.—We cannot see it to be our duty to comply with the request of Bro. H. Holkins, in the Watchman for January 12—

1. Because we have never published the communications of any one for pay, and should we depart from our settled rule, others would be entitled to have their communications published on the same principle. We receive the liberal offer of Bro. H. 'not as a bribe,' but in the light in which he says he made it, and thank him for the same.

2. Because Bro. H.'s articles have first appeared in the Watchman, and should we publish them with a reply, both ought to be given in that paper, which from its character we have no reason to expect.

3. 'As a matter of right,' we cannot see that Bro. H. has any claim on us, and, we conceive he is asking too much. We only briefly stated his sentiments on certain points. If we did not give them correctly, Bro. H. had a 'right' to make the correction. This has been done in the Harbinger for January 8, in our article headed 'Visit to Hartford.' Now to claim a 'right' to go as length into a defence of his sentiments, in all, or nearly all their bearings, we think is asking too much. As an act of 'courtesy' we would comply with Bro. H.'s request as readily as any other man—but duty forbids: we therefore respectfully decline publishing Bro. H.'s articles.

To Correspondents.

Z. CAMPBELL.—Should not your reply be given in the paper that made the attack on your proposed work? So we judge. Please excuse us.

HERALD OF THE KINGDOM AND AGE TO COME.

This first No. of Vol. 3, of this paper hails from New York.

It is much improved in mechanical execution, and well filled with interesting matter. We wish it success. Those who want to take it, can enclose \$2 in a letter addressed, John Thomas, M. D., Mott Haven, Westchester co., N. Y., and it will be forwarded to them.

The article on 'the French Empire,' which we give below, we copy from the 'Herald.' It will be read with interest by the prophetic student. Though there may be some difference of opinion between Dr. Thomas and Bro. Storrs, on certain points relating to France, yet they both understand the energy of the Satan in all authority, (dynami), and prodigies, (semeia) and false miracles, (terarii pseudoi)—political authority, war, and falsehood of every kind, emanating from the civil and ecclesiastical Satan, or adversary of the saints, are the well-known historic energy which has established the two horned and image, or Little-Horn-of-the-West, dominion existing upon the earth, or Holy Roman territory, at this day.

THE FRENCH EMPIRE.

SPIRITS OF DEMONS DOING WONDERS.

This spirit at the head of this article occurs in Rev. xvi. 14, and signifies the same thing as 'unclean spirits' in the preceding verse. An unclean spirit is a power, or political jurisdiction or influence paramount in a country. I do not mean to say that 'unclean spirit' would be correctly defined thus in all texts where it occurs; but this I do say, that when the phrase occurs in a prophecy which treats of things political, it signifies a potential influence belonging to some particular government.

This use of the phrase is manifest in Zechariah's prophecy of the deliverance of Israel's land from the desolating abomination at the time when Judah shall look on him whom they have pierced and mourn for him' (Zech. xiii. 2.) His words are, 'And it shall come to pass in that day, saith the Lord of hosts, that I shall cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the Unclean Spirit to pass out of the land.' It is clear that this still refers to the future, seeing that 'the names of the idols' are yet remembered in Israel's land. The 'images of the saints' are still worshipped or remembered there by Catholic, Latin, Greek and Armenian. Their prophets pervade the land, speaking lies in the name of the Lord, and the 'Unclean Spirit' protects them in their ministrations from destruction by each other's hands.—This is the present condition of Palestine, but as the prophet teaches, not its final one. The Ottoman, nor the power destined to supersede him for a short time, is not always to reign lord paramount there. It is to 'pass out of the land,' and to defile it no more for ever.

The answer to the question then, 'What is the unclean spirit now in Israel's land?' is that it is the Ottoman's power, which power is for the time being answerable to the Dragon, out of whose 'mouth,' or government, an unclean spirit is seen by John to go forth. Three unclean spirits are three political emanations or policies proceeding from those several governments exercising jurisdiction over the territory of the Great City, known in history as the Roman Empire. Rome, Constantinople, and Vienna, are the seats, or thrones of these dominions, symbolized by the Dragon, the Beast, and the False Prophet. Their heads, or chiefs, are the *daimones* or demons, (not devils) who enunciate the 'spirits' characterized as 'unclean.' They are evil demons because the spirit

that issue from them are unclean, and consequently unholy. The Emperor of Turkey, the Emperor of Austria, and the Pope, are the genii or demons, who prelude over the utterances of the symbols indicated; and if the reader have been observant of old world affairs for the last four years, he will not have failed to remark, that their 'spirits,' or several policies, have been and continue to be, originated and shaped by the movements of the French nation, the symbol of which I have before shown to be THREE HORNS. For this reason John styles them *honia batrachos*, like to Frogs—politics, Turkish, Austrian, and Papal, adopted in consequence of events in France.

These three Frog-like Spirits of Demons are said by the apostle to be miracle-workers; that is, *poiounta semeia*, demon spirits, effecting prodigies. In Rev. xiii. 13, the Two-Horned Beast is said to 'do great wonders,' (*semeia*), which in the next verse are termed 'those miracles which (*ta semeia ha*) he had power to do in the presence of the Beast' with ten horns. This power of the two-horned dominion to work prodigies was manifested in its 'causing fire to descend from heaven,' by which it compelled the dwellers upon the earth out of which it arose, to set up an image of the Sixth or Imperial Head of the ten-horned dominion; which image it so energized by its power as to enable it to speak, and cause to kill the rebellious. History shows that this was effected by prodigious wars—the fire descending from the heaven; which is the apocalyptic mode of representing war originating from the powers that be. Paul refers to *semeia* of this kind in speaking of the appearing of the lawless power, when he says its coming is according to the energy of the Satan in all authority, (*dynami*), and prodigies, (*semeia*) and false miracles, (*terarii pseudoi*)—political authority, war, and falsehood of every kind, emanating from the civil and ecclesiastical Satan, or adversary of the saints, are the well-known historic energy which has established the two horned and image, or Little-Horn-of-the-West, dominion existing upon the earth, or Holy Roman territory, at this day.

The middle age image of the old pagan Roman imperialism being set up and vitalized, it becomes a worker of prodigies in its turn. In Rev. xvi. and xix. its mouth is styled 'the False Prophet,' and is, in the latter text, said to 'have worked the prodigies in the presence of the Beast' with two horns; that is, by its policy it has involved the two horned dominion in wars with other powers, ultimately in great changes, and them with it.

The mission of the three Frog excited spirits is warlike. They are to 'go forth to the kings of the earth and of the whole habitable' (*tes aikoumenes holas*), to gather them together for the war (*eis polemon*)

and especially to help them to a correct understanding of the SCRIPTURES.

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Poetry.

Original.

'The Dead Know Not Any Thing.'

[To the Memory of a Departed Friend.]

BY B. HIGLEY.

Thoughts that tarry in my brain,
That long have dwelt in secret there,
Now go forth, a sacred train,
To linger round thy form so fair!

I know thy form is sleeping,
Sweetly now in the silent tomb,
And many now for thee are weeping,
Enwrought in darkest, deepest gloom!

Yes, thou art resting calmly,
Where nought disturbs thy solitude;
The ills of life can harm thee
Not, nor thee from life exclude.

Thou art now deprived of life:
No thought, no act, from thee, can spring,
No knowledge, no sounds of strife,
Can wake thee now from slumbering.

That love and that moral worth
Is gone, That sweet voice, too, is still;
There's no power can give it birth,
But the power of Redeeming Will!

But the day is near at hand,
When God will raise thy lifeless form;
And thou with the saints shalt stand,
Perfect, and free from every storm.

Kingsbury, Ind.

Communications.

A Review of Elder A. Staunton's Rejoinder to H. Grew.

BY J. HUTCHINSON.

IN the *Christian Messenger*, No. 29, Vol. 17, I notice a Rejoinder from Elder A. Staunton, to an article from the pen of Elder H. Grew, on the Life and Death question, and I have thought it might subserve the cause of truth to point out some of the many wild conclusions to which Mr. Staunton has come in his rejoinder. He says:—

'Man in his broadest sense, includes the whole race of human beings,—male or female.' This is true. He also says that man is composed of 'matter and spirit.' That matter forms a part of man, at least, is obvious to all our senses, and confirmed by Scripture. Now if this be true, where, I ask, is the Scripture to prove it? Echo answers, where?

'The Lord God formed man, [not a part of man] of the dust of the ground, and breathed into his nostrils the breath of life, and MAN [the same that was formed of the dust of the ground] became a living SOUL.' Gen. ii. 7. Thus we see, that the same term soul, is applied to that which was formed out of the dust of the ground, and not to the breath that was breathed into man. The bare assertion that man is composed of matter and spirit, will not pass as proof with Bible students.

Again, Mr. S. says that, 'Man is not purely and only material,' but that 'he has also a spiritual nature.' Where, I ask, was that spiritual nature created? Where is the history of such a creation? I know of none. Again he says that 'Man is a moral agent, without dispute,' and that 'matter is incapable of moral action.' Now what is man made out of? The word of God says, the dust of the ground. Is that matter? If it is, then it follows that MAN is matter, and that matter thus organized, is capable of moral action, for God said to this very same man that was formed of the dust of the ground, that he might eat of every tree of the garden, except one. God told the man what the penalty would be, if he eat of that tree, which was, 'dying, thou shalt die.' If we admit for a moment, that man is composed of matter and spirit, the question might be asked, on which of these is consciousness predicated? Mr. S. would say, on the spiritual. I should think, from his arguments. Well, if that is the case, it then follows that the spiritual part of man, is the only part that is capable of sinning and incurring the penalty of the law, and that penalty is death, the extinction of life. The material part of man according to this, does not come under the penalty of the law, for according to Mr. Staunton's mode of reasoning, it is matter, and

cannot sin, being incapable of moral action; neither can it die, for in and of itself, it has no life, &c.

I might pursue this point further, if it was necessary; but I think that it is not, for the absurdity of this position is easily to be seen by every one that looks at it candidly, for we find that God said to ADAM, the same identical MAN that was formed of the dust of the ground, 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.' Gen. iii. 19. There is no part of man exempted from death in this sentence.

Mr. Staunton refers to James ii. 26, to prove the spiritual nature of man, and says, 'Man's body without the spirit is dead,'—'hence incapable of any action, much more of moral action.' It is evident that the term 'spirit,' in this passage refers to the *spirit or breath of life*; as it is called 'breath,' in the margin, and can have no reference whatever to an immaterial, immortal spirit. We freely admit, that MAN, when he is literally dead is incapable of all action, for death is a state of unconsciousness altogether, as life is a state of consciousness and activity; death is the opposite of life.

Mr. Staunton says, 'Man's moral agency must have its seat in some principle abstract from the material.'—This cannot be the case, for the whole entire MAN was created a moral agent, as I have shown, but will show again, by the word of the Lord. Gen. ii. 16, 17. 'And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die, i. e., he should become a dying man from that very time, which would end in death, as we find it did, for 'all the days that Adam lived, were nine hundred and thirty years and he died.' Here we find no account of any part of Adam, that was exempt from death. Neither is there any mention made in the history of the creation of man, of such a thing as a spiritual nature being created, in which is located intelligence, or moral action, but according to Mr. Staunton's theory, man is not a moral agent, and cannot come under the penalty of the law, for it is the spirit of man only that is capable of moral action. If this be so, then it follows that the spirit is to die, is to be deprived of life; for death is the extinction of life.

Mr. Staunton says, 'Some professed Scripturalists question man's possessing a spiritual nature. Let us join issue here. Paul in 1 Thess. v. 23, prays for three distinct and whole parts of man; whole soul, and body and spirit. Why did not Mr. S. state all that Paul prayed for in this case? If he had, it would have proved to much for his theory. It would prove the material part of man, as he calls it, to be just as immortal, or as intelligent, and just as capable of moral action, as the soul or spirit is. For Paul prays that *body soul and spirit* might be preserved blameless until the coming of our Lord Jesus Christ. If the soul or spirit can exist in a conscious state from death until the resurrection, and at the hour of death, depart to be with Christ, why, I ask, did not Paul pray, that the whole body, soul and spirit might be thus preserved until death?

Mr. S. further says, that 'the body of man is material, all agree,' and that 'the soul implies animal life,' &c. I would ask if he means that the body of man, is the man, or only a part of the man? If the body of man, is the man, it must have knowledge, or God would never address man as an intelligent being. But we find that God always addresses man, as an accountable, intelligent being, and as such, he will judge him at the last day.

Again, Mr. Staunton says, 'The spirit of man can no more be said to be material, than thought; the fruit or offspring of spirit can be thus viewed.' Thought is not abstractly the offspring of spirit, but is the effect of material causes. Destroy the cause and the effect will cease.

All that constitutes man was formed of the

dust of the earth, and man, the whole man, when thus organized, had no life, and consequently could not think, until he was made alive by the breath of life being breathed into him. Then thoughts were produced by the natural organs of the mind which had been wisely made for that purpose. Thought is as much the effect of material causes, as is the shadow, or the sound, which is produced by such causes. If this was not the case, then it follows that no derangement of the material organization would in the least affect the mind of man. But we see that the mind is affected by diseases of the body, therefore, mind or thought is the effect of material causes, and is wholly dependant upon the material organization for all its powers to think.—This is in perfect keeping with Scripture testimony. For says David, 'in death there is no remembrance of thee: in the grave who shall give thee thanks.' Ps. vi. 5. 'The dead praise not the Lord, neither any that go down into silence.' Ps. cxv. 17. 'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.' Psa. cxlvi. 3-4.—'The living know that they shall die: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten.' * * * 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' Eccl. ix. 5-10.

In this passage the intelligent part of man is addressed as the part that is to go into the grave, or state of the dead, and is in harmony with the sentence that God pronounced upon Adam: 'Dust thou art, and unto dust shalt thou return.' Again, in the history of Hezekiah's sickness and recovery, we find the same great truth taught, for says he, 'Behold, for peace I had great bitterness; but thou hast in love to my soul, delivered it from the pit of corruption, for thou hast cast all of my sins behind thy back. For the grave cannot praise thee; death cannot celebrate thee: they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day.' Isa. xxxviii. 17-19.

These are but a few out of the many passages that plainly teach that the whole man dies, and when dead thought ceases. Thought can no more be produced without the material organization, and the breath of the spirit of life combined with it, than the mill can produce flour without the aid of the great motive power that moves its machinery.

Thought is no where taught in the word of God, to be the fruit or offspring of Spirit, unless the heart, or the whole man, is an immaterial spirit, and I presume that Mr. Staunton would not like to take the position, that the heart, or the man, is the spirit; for he says himself that the heart is the center muscle, which is the propelling organ of the blood's motion, and that the heart proper is the general engine to animal life, &c. But he should know that in about a hundred and ten or fifteen passages in the Bible that speak of thought, there is not one single passage, that says, or even intimates that thought is the fruit or offspring of spirit; but in most cases it appears that thought proceeds from the whole man. I will give a few examples.

Gen. xx. 11. 'And Abraham said, because I thought, surely the fear of God is not in all this place, and they will slay me for my wife's sake.' No, no, Abraham, according to Mr. Staunton, you are mistaken, they may slay your body, but they cannot slay you,—you are immortal, and cannot be slain; you will continue to live even if they should slay your body. If the pronouns *I* and *me*, refer to the immaterial spirit, or soul of Abraham, from which his thoughts proceeded; then it follows that spirit, or soul, was liable to be slain, or killed, consequently could not have been immortal.

Psa. cxix. 59. 'I thought on my ways and turned my feet into thy testimonies.' Acts xxvi. 9. 'I verily thought with myself, that I ought

to do many things contrary to the name of Jesus of Nazareth,' &c. I might give many other texts to bear upon this point, if it was necessary, but I think that it is not.

Thought is represented as proceeding from the heart.

Prov. xxiii. 7. 'For as he thinketh in his heart so is he.' No, no, according to Mr. Staunton, 'thought is the offspring of spirit,' and not of the heart. Well to the law and testimony, if they speak not according to that, it is because there is no light them.

Matt. ix. 4. 'Wherefore think ye evil in your HEARTS?' Acts viii. 22. 'Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thy HEART may be forgiven thee.' Matt. xv. 19. 'For out of the HEART proceed evil thoughts, murders,' &c. O no, says Mr. Staunton, thought is the fruit, or offspring of spirit, but we find that Mr. Staunton and the Savior do not agree, consequently we must reject him, and believe the Lord Jesus Christ; for his words are spirit and life, and it is his word that will judge us at the last day.

Mark ii. 6. 'But there were certain of the scribes, sitting there, and reasoning in their HEARTS.' Luke v. 22. 'What reason ye in your HEARTS?' 1 Cor. iv. 5. 'The Lord will make manifest the councils of the HEART,' when he comes the second time, &c. Hence it is very evident that the MAN wills, knows, devices, counsels, meditates, imagines, conceives, consults, understands, thinks, reasons, and in fact performs all the operations of mind. 'Man looketh on the outward appearance,' to determine or ascertain the character. 'But the Lord looketh on the HEART.' 1 Sam. xvi. 7.

Would God search the heart to ascertain the character of an immaterial spirit? I should think not. Thus far I can find nothing in Scripture to show, that thought is the fruit or offspring of spirit, but an abundance to prove that it proceeds from the HEART, consequently, Mr. Staunton's assumption, that thought is the offspring of spirit, must be rejected by every one that takes the word of the Lord for his guide.

Mr. Staunton says, 'God formed the body of man of the dust of the earth. Man thus formed had no life. God then inspired in him a living spirit, and man composed of matter and spirit became a living being.'

(To be Continued.)

LEIGHTON.—Oh! what a weariness is it to live amongst men, and find so few men; and amongst Christians and find so few Christians; so much talk and so little action; religion turned almost to a tune and air of words; and amidst all our pretty discourses, pusillanimous and base, and so easily dragged into the mire, self and flesh, and pride, and passion domineering, while we speak of being in Christ, and clothed with him, and believe it, because we speak it so often and so confidently.

The debtors' prison of England contain many thousands of persons who have been incarcerated for years and never expect to be liberated.

ST. PETER'S CHURCH.—The minds and resources of fifty-three Popes were employed for three hundred and fifty years in this stupendous work. Its cost exceeded ten millions sterling; nor is there now wealth enough in the Papal treasury to purchase it—all Catholic Christendom were put under contribution to build it—and even the vilest lusts and passions of fallen humanity were taxed for its completion; for indulgences were sold, and liberty to crime granted, and hell itself aroused to effort.—*Congregationalist*.

Give the devil his due. Certainly, says a contemporary; but it is better to have no dealings with the devil, and then there will be nothing due him.

Four hundred years have elapsed since the invention of printing, yet books are not in circulation all over the globe; while the use of tobacco became universal within fifty years of its discovery.